

## The Role of Daily Islamic-Based Activities in Shaping Discipline of Early Childhood at RA Maunaturrahman NW Mekar Kute in the 2025/2026 Academic Year

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### ABSTRACT

This study aims to examine the role of daily Islamic-based activities in shaping the discipline of early childhood at RA Maunaturrahman NW Mekar Kute in the 2025/2026 academic year. This research employed a qualitative approach with a descriptive design, allowing the researcher to understand the real experiences of children, teachers, and the school principal regarding the habituation of Islamic activities in the early childhood education environment. The informants consisted of the head of RA, three teachers, and 50 students, selected using purposive sampling. Data were collected through observation, in-depth interviews, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña through the stages of data reduction, data display, and conclusion drawing. Data validity was ensured through source and technique triangulation. The findings indicate that daily Islamic-based activities, such as greetings, joint prayers, congregational dhuha prayers, short tadarus sessions, and queue habituation, were implemented in a structured and consistent manner, thereby shaping children's disciplined behavior. The children became accustomed to being punctual, taking turns, respecting their peers, and following rules orderly. The role of teachers and the school principal as role models, along with parental support, were the main factors supporting the success of this habituation. The challenges encountered included children's natural tendency to play and the limitations of worship facilities, such as prayer garments, prayer mats, and children's Qur'ans. Overall, this study confirms that daily Islamic-based activities are effective as a means of fostering discipline in early childhood, both at school and at home.

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### INTRODUCTION

Early childhood is widely recognized as a foundational stage in human development during which rapid physical, cognitive, socio-emotional, moral, and spiritual growth occurs. This period—commonly referred to as the golden age—is crucial for determining long-term developmental outcomes and establishing core aspects of personality and character (Afifah & Shofwan, 2023). At the national level, recent research underscores that early childhood must receive holistic

stimulation integrating cognitive, emotional, and spiritual domains to strengthen attitudes, behaviors, and foundational character traits (Subaidi et al., 2023; Efendi, 2023). Within this broad developmental spectrum, discipline emerges as a central dimension of character formation, encompassing not only compliance with rules but also self-regulation, responsibility, time awareness, and orderly conduct (Putri & Wijaya, 2025). In regions where Islamic teachings and cultural norms shape daily life, concerns have risen about how effectively Islamic-based routines are applied in early childhood education to nurture discipline and spiritual awareness (Madyan et al., 2024). This constitutes an important research issue, as limited studies have examined how structured Islamic routines contribute to discipline formation in rural early childhood institutions, despite the increasing emphasis on Islamic values in national character education.

From a theoretical standpoint, scholars argue that internalizing Islamic values in early childhood requires intentional and consistent habituation, supported by teachers and parents as primary role models. Syahrizal (2024) notes that challenges persist because teachers often struggle to contextualize Qur'anic and Prophetic values into simple daily practices that children can emulate. This view is reinforced by Tentiasih and Alwi (2025), who assert that consistent guidance, modeling, and age-appropriate strategies are vital for fostering disciplined behavior among young learners. Moreover, characteristics of early childhood—such as imitation, curiosity, and the need for structured routines—demonstrate the necessity of integrating discipline within daily Islamic practices that are repetitive, engaging, and meaningful (Ilmi, 2023; Sari et al., 2022). These scholarly arguments suggest that examining the implementation and influence of Islamic-based routines is not only relevant but also necessary for strengthening early childhood character education.

Preliminary observations at RA Maunaturrahman NW Mekar Kute reveal that the institution has adopted various Islamic-based daily routines, including shalat dhuha, greeting practices (salam), recitations of prayers before and after lessons, and memorization of short surahs. However, children's disciplinary behaviors remain inconsistent. Some students arrive punctually, participate attentively in prayer routines, and maintain orderly behavior, while others frequently arrive late, display low concentration during religious activities, or require repeated reminders to follow instructions. These discrepancies appear to stem from variations in home environments, parental involvement, and levels of teacher consistency in modeling Islamic values. Consequently, a practical problem emerges: although Islamic-based routines are implemented, their impact on discipline is not uniformly experienced by all children. This raises questions about the factors that support—or inhibit—the internalization of discipline through Islamic daily practices.

Previous research affirms that Islamic-based daily routines have significant potential to shape children's discipline. Al-Walad (2025) states that structured daily scheduling strengthens responsibility and punctuality, while Yulianti et al. (2025) find that consistent routines enhance orderliness. Anggraini (2024) demonstrates that using visual media in prayer activities improves children's religious engagement and disciplinary attitudes. Hasan et al. (2024) further report that repeated religious practices, such as shalat dhuha and daily prayer recitations, foster disciplined behavior, whereas Kurnia (2023) highlights the role of integrating Islamic values into lesson plans to reinforce religious character. Additional studies emphasize that teacher modeling, repetitive routines, and collaboration between school and home significantly contribute to children's moral development and habit formation (Daryono & Subkhan, 2023; Supriyadi & Haryadi, 2024; Ulfa et al., 2025; Prawini, 2025). However, these studies primarily focus on religious habituation or general character building rather than specifically examining discipline within the context of Islamic daily routines in rural early childhood institutions. This reveals a clear research gap.

To further contextualize the gap, previous studies have predominantly explored general aspects of religious character, prayer practices, or behavioral habituation in early childhood settings unrelated to the specific socio-cultural setting of RA Maunaturrahman NW Mekar Kute (Rahmawati, 2021; Sari & Lestari, 2022; Hidayat & Marlina, 2023; Nur Waskito & Suyitno, 2020). Few studies have addressed how Islamic-based routines operate as an integrated mechanism for shaping discipline, nor have they explored how environmental, parental, and institutional factors interact to influence the internalization of discipline among young learners. As such, there remains a need for localized and context-specific research that examines both practice and influence.

Meanwhile, broader socio-cultural influences contribute to shaping children's discipline. In communities where Islamic values guide daily life, cultural continuity tends to reinforce children's practice of disciplined behaviors learned at school. Mahfud and Rasyid (2024) assert that cultural congruence between school routines and community expectations strengthens children's behavioral consistency. This highlights the importance of understanding discipline not only as a school-based phenomenon but also as a socio-cultural construct influenced by external reinforcement systems.

Parental involvement is also a decisive factor in children's adherence to Islamic-based routines. Research shows that when parents demonstrate consistent religious habits—such as regular prayer, Qur'anic recitation, and respectful communication—children more readily align with school-based disciplinary expectations (Halimah & Yusuf, 2023). Conversely, discrepancies between home and school practices often weaken children's ability to internalize discipline effectively. This underscores the necessity of establishing strong school-home partnerships to ensure continuity in behavioral guidance.

Teachers likewise play a pivotal role as moral exemplars. Rahman and Suryani (2025) emphasize that children develop trust, respect, and disciplined habits when teachers consistently model punctuality, gentleness, and sincerity in their interactions. The ability of teachers to embed Islamic values in daily routines not only shapes behavioral compliance but also supports the internalization of discipline as a personal value rather than mere obedience. Thus, teacher professionalism and consistency remain critical components in effective implementation.

Pedagogical design additionally influences the success of Islamic-based routines. Amira and Fauzan (2024) argue that learning becomes more meaningful when routines are presented through interactive and engaging approaches such as storytelling, visual cues, and role play. Integrating creativity into routine-based learning helps sustain children's interest and improves their capacity to follow structured activities. This indicates that method selection and instructional design significantly affect both engagement and discipline.

Emerging evidence also highlights the supportive role of technology in promoting Islamic-based learning routines. Digital tools—such as audio recitations, animated surah videos, and interactive Islamic songs—can enhance children's motivation and engagement (Lestari & Firdaus, 2025). Although technology cannot replace the teacher's role, its strategic use can enrich instructional practices and support the development of disciplined learning habits, particularly among visual and auditory learners.

In addition, it is essential to identify inhibitory factors that may prevent Islamic-based routines from effectively promoting discipline. According to Munirah and Setiawan (2023), challenges such as limited teacher training, inconsistent reinforcement of routines, and socio-economic barriers in the home environment often hinder the formation of consistent disciplinary behavior. Understanding these obstacles is necessary for designing targeted interventions, such as

teacher training, parental education, and improved communication systems between school and home.

Grounded in theories of character formation, habit construction, and Islamic value internalization, this study offers novelty by integrating Islamic-based daily routines with early childhood disciplinary development in a rural context. The study contributes theoretically by linking habit formation theory with Islamic character education principles, and practically by providing institutions with applicable insights to strengthen discipline formation through Islamic routines that are consistent, meaningful, and contextually grounded.

Therefore, this study aims to: (1) describe the implementation of Islamic-based daily routines at RA Maunaturrahman NW Mekar Kute; (2) analyze the influence of these routines on children's disciplinary development; and (3) identify supporting and inhibiting factors that affect the internalization of discipline through daily Islamic practices.

## **METHOD**

### **1. Type of Research and Approach**

This study employed a qualitative approach with a descriptive research design. The selection of this approach was based on the research objective, which aimed to explore in depth the phenomenon of Islamic-based daily routines in shaping disciplinary character among early childhood learners. The phenomenological approach was considered relevant because it enables the researcher to understand the lived experiences of children, teachers, and the principal directly within their natural setting. According to Moleong (2019:6), qualitative research seeks to understand phenomena experienced by research subjects holistically and describe them in the form of words. This aligns with Sugiyono (2020:9), who emphasizes that qualitative research focuses on interpreting meaning, context, and social interactions. Furthermore, Creswell and Poth (2018:24) assert that qualitative inquiry allows researchers to interpret phenomena contextually according to real field conditions. Similarly, Yusuf (2021) highlights that qualitative approaches are highly suitable for early childhood education research because they enable deeper exploration of developmental aspects through direct experiences. Thus, the phenomenological approach used in this study is appropriate for examining Islamic-based habituation as a means of shaping discipline in young children.

### **2. Research Site**

The study was conducted at RA Maunaturrahman NW Mekar Kute, located in Jeropuri Village, East Praya District, Central Lombok Regency. This institution was selected because it has implemented structured Islamic-based daily routines, making it highly relevant to the focus of the study. The research was carried out from July 5 to August 15, 2025.

### **3. Research Informants**

The informants were individuals directly involved in and knowledgeable about the implementation of Islamic-based daily routines in shaping discipline among early childhood learners. They consisted of the head of the RA (Bq. Handayani, S.Pd.) as the person responsible for educational management; three permanent foundation teachers (Namira Nada, H. L. Usman, S.Pd., and Juniwati, S.Pd.) as implementers of Islamic daily routines and observers of children's developmental progress; and students of RA Maunaturrahman NW Mekar Kute for the 2025/2026 academic year, totaling 50 children (30 in Group A and 20 in Group B) as the primary subjects of the study. According to Gunawan (2020), the selection of informants in qualitative research must consider their direct involvement with the phenomenon under investigation to ensure that the data

obtained are truly relevant to the research focus. Therefore, the selected informants are expected to provide comprehensive insights into the role of Islamic-based activities in shaping children's discipline.

#### **4. Informant Selection Technique**

The informants were selected using purposive sampling, in which participants are chosen based on specific considerations relevant to the research objectives. Purposive sampling was deemed appropriate because only particular individuals possess direct experience with the phenomenon being investigated. Miles, Huberman, and Saldaña (2019:31) explain that purposive sampling enables researchers to obtain in-depth data because informants are intentionally selected according to the research focus. This is reinforced by Azizah (2022), who states that purposive sampling is effective in early childhood research, as teachers, principals, and students are the individuals who genuinely experience Islamic habituation practices under study.

#### **5. Data Collection Techniques**

To obtain valid and comprehensive data, this study employed three data collection techniques: observation, in-depth interviews, and documentation. Observation was conducted by directly examining the implementation of daily Islamic routines such as collective prayers, dhuha prayer, brief Qur'anic recitation, greetings, and queuing, while simultaneously assessing children's disciplinary behaviors such as punctuality, orderliness, and responsibility. In-depth interviews were conducted with the RA principal, teachers, and several parents to explore their experiences, perspectives, and challenges in Islamic habituation practices. Documentation included photographs, teacher's daily notes, attendance records, and institutional activity program documents. Lestari (2021:45) asserts that combining observation, interviews, and documentation is an effective strategy for obtaining holistic and valid data. Similarly, Rohman (2023) highlights the importance of technique triangulation in early childhood research because children's behavior cannot be adequately captured through a single instrument.

#### **6. Data Validity**

Data validity was ensured through source triangulation and technique triangulation. Source triangulation was carried out by comparing information obtained from teachers, the principal, students, and parents. Technique triangulation involved comparing the results of observations, interviews, and documentation. Moleong (2019:330) states that triangulation is an effective method to increase data credibility because it involves multiple sources and techniques. This is supported by Fitriani (2022), who emphasizes that triangulation is essential in qualitative research—especially in early childhood studies—because it enhances the accuracy of findings through multi-perspective confirmation.

#### **7. Data Analysis Technique**

Data analysis employed the interactive model of Miles, Huberman, and Saldaña (2019:33), which consists of three main stages: data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting and organizing essential information related to the role of Islamic activities in shaping children's discipline. Data display was prepared in descriptive narrative form to clearly illustrate the relationships among findings. Conclusion drawing was carried out gradually until the data reached saturation. According to Herlina (2020), the Miles and Huberman model is highly suitable for early childhood research because its processes occur simultaneously with data collection. This systematic and rigorous analytical process ensures that the study's findings are academically accountable.

## RESULTS

### 1. Implementation of Islamic-Based Daily Activities at RA Maunaturrahman NW Mekar Kute

Initial observations revealed that Islamic-based daily activities were carried out in a structured sequence from the moment children arrived until they returned home. The children were habituated to greet the teachers upon entering the gate, neatly arrange their footwear, shake hands with the teachers, and recite a joint prayer before beginning the learning activities (Observation, 05 July 2025). Subsequent observations showed that the routine continued with congregational *shalat dhuba*, brief *tadarus*, and queueing practices during ablution, entering the classroom, and collecting learning materials (Observation, 10 July 2025; 24 July 2025).

An interview with the Head of RA confirmed that these activities were intentionally designed as a school culture rather than mere routines. The Head of RA stated, “We want the children not only to know prayers and *shalat*, but also to practice them daily so that discipline and orderliness grow naturally” (Interview, Head of RA Bq. Handayani, S.Pd., 12 August 2025). Supporting this, Teacher Namira Nada noted, “In the first weeks, some students were late for *dhuba*, but their peers started reminding each other. Now they automatically gather when the bell is struck” (Interview, 08 July 2025).

The *shalat dhuba* routine appeared to influence children’s time management skills. Teacher H. L. Usman, S.Pd., explained, “When *dhuba* time comes, the children know the sequence: ablution—lining up—*shalat*. Repeating the same sequence every day makes it easier to guide them” (Interview, 18 July 2025). Meanwhile, the daily *tadarus* was conducted in small circles with gentle pronunciation guidance. Teacher Juniwati, S.Pd., emphasized, “This short *tadarus* is not merely memorization; children learn to take turns, wait patiently, and respect their peers—these are essential parts of discipline” (Interview, 30 July 2025).

Student statements further demonstrated the internalization of these habits. A student from Group B reported, “When it’s time for *shalat*, I get ready to queue for ablution first” (Interview, Demiyan, Group B Student, 05 August 2025). A Group A student added, “Before learning, we pray first, then sit neatly” (Interview, Rosa, Group A Student, 07 August 2025). These statements supported observation results indicating that queueing and sitting neatly had become spontaneous behaviors (Observation, 06 August 2025).

School documentation reinforced these findings. Attendance sheets and classroom journals showed a more consistent pattern of participation in early morning prayers, *shalat dhuba*, and *tadarus* in the second week of August compared to the first week of July (Documentation: Attendance Lists & Classroom Journals, 08 July 2025; 12 August 2025). Photographs displayed students lining up before entering classrooms, participating in congregational *shalat dhuba*, and engaging in small-group *tadarus* (Documentation: Activity Photos, 15 August 2025). Moreover, weekly monitoring sheets assessing punctuality, lining discipline, and compliance with instructions indicated steady improvement in orderly behavior (Documentation: Discipline Monitoring Sheets, 23 July 2025; 13 August 2025).

Overall, field data demonstrated that the implementation of Islamic-based daily activities—including greeting, prayer, *shalat dhuba*, *tadarus*, and queueing—was conducted systematically and consistently throughout the research period (05 July–15 August 2025). The teachers’ consistent modeling, the head of RA’s support, and the children’s increasing independence were key indicators showing that Islamic habituation had become an embedded school culture. This habituation functioned not only as a spiritual practice but also as an effective mechanism for

structuring the learning rhythm and cultivating daily disciplinary behaviors (Observation, 10 July 2025; Interview, 12 August 2025; Documentation, 15 August 2025).

**Table 2. Implementation of Islamic-Based Daily Activities  
at RA Maunaturrahman NW Mekar Kute**

Activity Component	Description of Implementation	Observed Child Behavior
<b>Greeting and Etiquette</b>	Children greet teachers at the gate, arrange footwear, shake hands, and recite prayers before learning.	Children display polite greetings, organized behavior, and neatness upon arrival.
<b>Shalat Dhuha</b>	Conducted in congregation with a consistent sequence of ablution—lining up— <i>shalat</i> , guided by teachers each morning.	Children follow the sequence orderly, participate more consistently, and are easily directed.
<b>Daily Tadarus</b>	Qur’anic reading in small circles with gentle pronunciation guidance and turn-taking.	Children practice taking turns, respecting peers, and maintaining reading discipline.
<b>Queueing Habituation</b>	Queueing during ablution, classroom entry, and collecting learning materials.	Children wait their turn, avoid pushing, and follow rules responsibly.
<b>Child Participation</b>	Children enthusiastically join prayers, <i>shalat dhuha</i> , and <i>tadarus</i> .	Islamic habits become internalized; children queue or sit neatly spontaneously.
<b>Role of Teachers &amp; Head of RA</b>	Teachers model prayer, <i>shalat</i> , and <i>tadarus</i> ; the Head of RA promotes these as school culture.	Teacher consistency and administrative support reinforce sustained child engagement.
<b>Progress Monitoring</b>	Attendance sheets, journals, photos, and discipline monitoring forms show positive trends.	Orderly behavior increases weekly, especially in prayers, <i>shalat</i> , and <i>tadarus</i> .

The table 1 provides a concise overview illustrating that Islamic-based daily activities at RA Maunaturrahman NW Mekar Kute are implemented in a structured and consistent manner. Children are trained to be disciplined from the moment they arrive at school through greetings, proper etiquette, and prayer. Activities such as *shalat dhuha*, *tadarus*, and queueing help cultivate orderly behavior, patience, and mutual respect. Teachers and the head of RA play essential roles as models and cultural enforcers of Islamic values, while developmental monitoring shows a gradual improvement in children’s discipline over time.

## 2. The Role of Islamic-Based Daily Activities in Developing Children’s Discipline

Based on field observations conducted on 10 July 2025, the children at RA Maunaturrahman NW Mekar Kute demonstrated disciplined behavior during the congregational *shalat dhuha*. They lined up neatly, followed teachers’ instructions, and performed the prayer movements in an orderly manner. One teacher emphasized that this habituation helped children understand time management. He stated, “If *shalat dhuha* is practiced every day, the children become accustomed to being punctual and following rules properly” (Interview with H. L. Usman, S.Pd., Class A Teacher, 10 July 2025).

Findings from an interview with the RA head on 15 July 2025 further highlighted that Islamic-based daily activities were not merely routines but had a direct impact on children’s discipline. The RA Head noted, “The habituation of prayer, *shalat*, and queueing makes the children easier to guide. They develop a sense of responsibility toward school rules” (Interview with BQ. Handayani, S.Pd., Head of RA, 15 July 2025).

Additionally, documentation in the form of classroom notes dated 25 July 2025 indicated an increase in children’s regularity. Attendance records showed that children who previously arrived late began showing improvement, coming earlier to participate in morning prayers. The class teacher wrote, “Since the morning prayer habituation was implemented, the children arrive earlier and do not want to miss the activity” (Teacher Documentation, 25 July 2025).

Follow-up observations on 05 August 2025 revealed that the children had become increasingly accustomed to queueing properly when washing their hands before communal meals. A parent who was interviewed reported, “At home, my child is now used to praying before eating, which is an influence from the school” (Interview with Parent L. Padlan, 05 August 2025).

Thus, it can be concluded that Islamic-based daily activities play a significant role in shaping children’s discipline. The habituation of *shalat dhuha*, prayer, *tadarus*, and queueing not only fosters regularity at school but also encourages positive behavior at home.

**Table 3. The Role of Islamic-Based Daily Activities in Developing Children’s Discipline at RA Maunaturrahman NW Mekar Kute**

Islamic Activity	Role in Discipline Formation	Impact on Children
<b>Congregational Shalat Dhuha</b>	Habituates punctuality, rule-following, and orderly lining up	Children attend more consistently and follow the sequence of ablution—lining up— <i>shalat</i> in an orderly manner
<b>Collective Prayer Before Learning</b>	Develops responsibility and adherence to school regulations	Children begin activities with focus and neatness, arriving earlier to join morning prayers
<b>Short Tadarus</b>	Trains turn-taking, respect for peers, and discipline in reading	Children take turns neatly, pay attention to peers, and practice structured Qur’anic reading
<b>Queueing Habituation (ablution, entering class, taking materials)</b>	Teaches patience, order, and compliance with rules	Children wait their turn, avoid pushing, and consistently follow teacher instructions
<b>Influence of Teachers &amp; RA Head</b>	Provides role modeling and strengthens school culture	Teacher consistency and administrative support enhance children’s sustained disciplined behavior
<b>Home Impact</b>	Transfers Islamic habits to the home environment	Children develop habits such as praying before meals and demonstrating orderly behavior outside school

Table 3 illustrates that Islamic-based daily activities play a significant role in shaping children’s discipline. The communal *shalat dhuha* routine fosters punctuality and trains children to follow sequences of activities in an orderly manner. Collective prayers before learning cultivate responsibility and focus at the beginning of each activity. Short *tadarus* sessions help children learn to wait for their turn, respect peers, and maintain discipline in reading the Qur’an. The practice of lining up teaches patience, orderliness, and adherence to rules. The roles of teachers and the RA principal as models and as reinforcers of school culture further strengthen children’s engagement. Moreover, the positive impact of Islamic daily activities extends to the home environment, where children continue practicing prayer routines and orderly behavior within their families. Overall, Islamic daily activities serve as an effective medium for instilling sustainable discipline.

### 3. Supporting and Inhibiting Factors



Based on observations, interviews, and documentation, the implementation of Islamic-based daily activities at RA Maunaturrahman NW Mekar Kute is influenced by both supporting and inhibiting factors.

#### a. Supporting Factors

The main supporting factors originate from teachers' commitment and parental support. Observations on 20 July 2025 showed that teachers were highly consistent in guiding children during prayer, *shalat dhuba*, and short *tadarus* sessions, ensuring the smooth implementation of activities. Additionally, the religious atmosphere of the school—marked by posters of daily prayers and Qur'anic verses displayed in classrooms—strengthened Islamic habituation.

The principal, BQ. Handayani, S.Pd., emphasized, “Alhamdulillah, these Islamic-based daily activities are fully supported by all teachers. Parents also frequently ask about their children's progress at home, especially whether they continue the habit of prayer and greeting after school” (Interview, 22 July 2025).

A similar statement was conveyed by a class B teacher, Juniwati, S.Pd., who stated, “We always remind one another to remain *istiqamah* in guiding the children. If someone forgets, for instance, the prayer before entering class, other teachers immediately remind them” (Interview, 25 July 2025).

Documentation in the form of teacher meeting minutes dated 1 August 2025 also showed a mutual agreement among educators to strengthen Islamic habituation through uniform daily routines across all classes.

#### b. Inhibiting Factors

Despite these strengths, several inhibiting factors remain. Observations on 5 August 2025 revealed that some children still found it difficult to remain orderly during group prayers or *shalat dhuba*, especially younger children who tended to prefer playing.

A class A teacher, H. L. Usman, S.Pd., noted, “Sometimes there are children who still like to joke around during *shalat dhuba*, so it takes extra patience to keep them disciplined” (Interview, 7 August 2025).

Another inhibiting factor concerns limited facilities. The principal, BQ. Handayani, S.Pd., explained, “We still have a limited number of *mukena* and prayer mats, so children must take turns. Sometimes this affects their focus while waiting for their turn” (Interview, 10 August 2025).

School inventory documents dated 15 August 2025 also indicated shortages in prayer equipment, especially *mukena* and children's Qur'ans, which remain insufficient compared with the total number of students.

Thus, it can be concluded that the successful implementation of Islamic-based daily activities at RA Maunaturrahman NW Mekar Kute is strongly supported by teacher consistency and parental involvement, yet still encounters challenges related to limited facilities and the developmental characteristics of young children who require additional guidance to maintain orderliness.

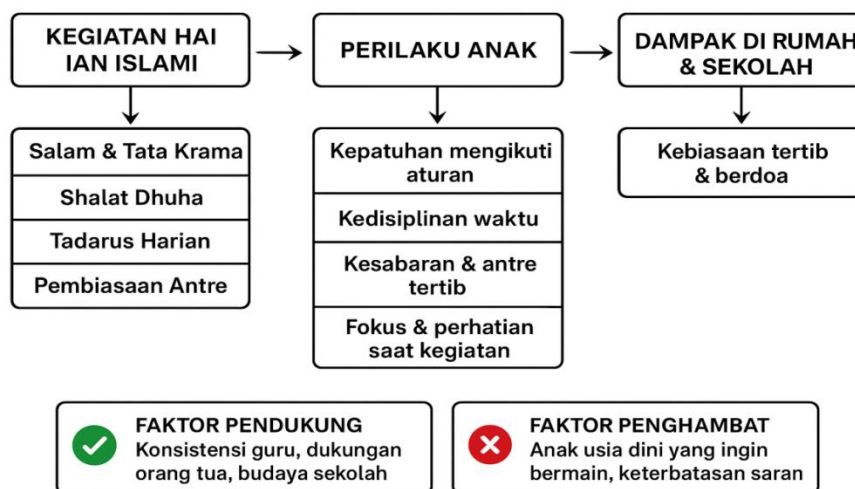
**Table 4. Supporting and Inhibiting Factors in the Implementation of Islamic-Based Daily Activities at RA Maunaturrahman NW Mekar Kute**

Factors	Description	Impact on Activity Implementation
Supporting Factors	Teachers' consistency in guiding children during prayers, <i>shalat dhuba</i> , and short <i>tadarus</i> ; parental support; religious school atmosphere with prayer posters and Qur'anic verses	Ensures the smooth implementation of Islamic daily routines; helps children become accustomed to Islamic practices; strengthens the culture of discipline and worship

Factors	Description	Impact on Activity Implementation
Inhibiting Factors	Commitment of the RA principal and teachers to implement uniform Islamic habituation across all classes	Encourages consistency in routines across classes, allowing children to adapt more quickly
	Young children tend to prefer playing, making it difficult to maintain order during prayers or <i>shalat dhuha</i>	Requires extra patience from teachers to regulate behavior; occasionally disrupts activity flow
	Limited facilities, such as <i>mukena</i> , prayer mats, and children's Qur'ans	Children must take turns; reduced focus while waiting; affects the smoothness of activity implementation

Table 4 indicates that the implementation of Islamic-based daily activities at RA Maunaturrahman NW Mekar Kute is influenced by both supporting and inhibiting factors. The primary supporting factors stem from teachers' consistency in guiding the children, parental involvement, and the commitment of the principal and teachers to reinforce Islamic habituation uniformly across all classes. These elements ensure the smooth execution of activities, help children become accustomed to Islamic routines, and strengthen the culture of discipline within the school environment.

Conversely, the inhibiting factors include the natural characteristics of young children, who tend to prefer playing and therefore may be difficult to direct, as well as the limited availability of worship facilities such as *mukena*, prayer mats, and children's Qur'ans. These challenges require additional patience from teachers and occasionally disrupt the flow of activities, although overall, Islamic habituation can still be implemented effectively.



**Figure 1. Flow Diagram of Daily Islamic Activities and Children's Discipline: Supporting and Inhibiting Factors**

The flow diagram illustrates the relationship between daily Islamic activities and the development of children's disciplinary behavior, while highlighting the supporting and inhibiting factors. Visually, children who participate consistently in these activities—strengthened by teacher and parental support—demonstrate improved discipline, whereas limited facilities and children's natural inclination to play present challenges that must be addressed.

## DISCUSSION

### 1. Analysis of Research Findings

Observations at RA Maunaturrahman NW Mekar Kute show that daily Islamic-based activities—such as greetings, prayers, *shalat dhuha*, *tadarus*, and queuing routines—are implemented in a structured and consistent manner. Children become accustomed to following the sequence of activities from arrival to dismissal, fostering discipline, patience, and orderliness. These habituations are not merely routines but constitute Islamic pedagogical strategies integrated into the school's culture, reinforced by teachers' modeling and the principal's support.

The practice of performing *shalat dhuha* in congregation has been shown to enhance punctuality and compliance with rules. Children understand the procedural flow of ablution, lining up, and praying, and they carry out these activities in an orderly manner, allowing disciplined behavior to emerge naturally.

Daily *tadarus* in small groups teaches children to wait their turn, respect their peers, and maintain focus. This aligns with previous findings showing that Islamic activities foster children's social skills and self-regulation (Kusuma & Rahman, 2022). Queuing routines prior to ablution, entering the classroom, and taking learning materials also positively contribute to children's patience and obedience, consistent with research emphasizing the role of Islamic routines in enhancing discipline among young children (Amir et al., 2021).

These positive impacts extend beyond the school environment. For example, children develop the habit of reciting prayers before eating at home. This supports findings that religious habituation in schools can transfer to the home environment, reinforcing children's social and moral practices (Firdaus & Santoso, 2020).

Key supporting factors include:

- a. Teachers' consistency in guiding children during prayers, *shalat dhuha*, and brief *tadarus*.
- b. Parental support, particularly in monitoring children at home to ensure the continuation of Islamic habits.
- c. The commitment of the school principal and teachers to strengthen Islamic habituation uniformly across all classes.
- d. A religious school environment, evidenced by posters of daily prayers and Qur'anic verses displayed in classrooms.

These supporting factors ensure that daily Islamic activities run smoothly, help children internalize Islamic routines, and strengthen the school's culture of discipline (Sari, 2023).

Several inhibiting factors were also identified:

- a. The natural tendencies of young children, who prefer to play and thus may be difficult to direct during prayers or *shalat dhuha*.
- b. Limited worship facilities, such as insufficient *mukena*, prayer mats, and children's Qur'ans, requiring students to take turns, which at times reduces their focus while waiting.

Despite these challenges, Islamic habituation can still be effectively implemented with teacher patience and strong coordination between the school and parents (Hidayat & Putri, 2021). Overall, daily Islamic-based activities at RA Maunaturrahman NW Mekar Kute play a significant role in shaping children's discipline. Teacher consistency and parental involvement reinforce the internalization of disciplined behavior, while effective management of inhibiting factors is essential to ensuring successful implementation. Daily Islamic habituation thus serves as an effective means of instilling values of discipline, responsibility, and orderliness in early childhood (Amir et al., 2021; Kusuma & Rahman, 2022).

## **2. Literature Comparison**

The findings of this study demonstrate that Islamic-based daily routines—such as *shalat* *dhuha*, collective prayer, *tadarus*, and queuing habits—significantly contribute to fostering children’s discipline. These results are largely consistent with prior studies emphasizing the role of structured religious routines in shaping children’s responsibility, punctuality, and orderly behavior (Al-Walad, 2025; Yulianti et al., 2025). The observed link between repetitive Islamic practices and disciplined conduct also aligns with Hasan et al. (2024), who argue that daily religious activities reinforce behavioral consistency. Moreover, the strong influence of teacher modeling and school–home collaboration corroborates findings by Daryono and Subkhan (2023), Supriyadi and Haryadi (2024), and Ulfa et al. (2025), who highlight that children internalize discipline when teachers and parents demonstrate coherent and sustained religious habits.

However, the present findings extend beyond previous works by highlighting how these routines operate as an integrated mechanism within a rural early childhood institution. Whereas earlier studies generally examined religious habituation or broad moral development (Rahmawati, 2021; Sari & Lestari, 2022; Hidayat & Marlina, 2023), few addressed the specific interaction between environmental, parental, and institutional factors affecting discipline formation. This study confirms previous claims about the importance of structured routines but adds novel insights by demonstrating how discrepancies in home practices, uneven teacher consistency, and limitations in worship facilities collectively shape children’s varying levels of discipline. The results, therefore, fill a research gap by contextualizing Islamic routines within the socio-cultural setting of RA Maunaturrahman NW Mekar Kute.

## **3. Implications**

The findings offer several theoretical and practical implications. Theoretically, the study supports and extends habit formation theories and Islamic character education frameworks by demonstrating that discipline in early childhood develops through sustained, meaningful, and contextually embedded practices. The results affirm the arguments of Syahrizal (2024) and Tentiasih and Alwi (2025), showing that young children internalize Islamic values when routines are simple, repetitive, and consistently exemplified by adults. This study enriches the field by linking daily Islamic activities with discipline as both behavioral compliance and internalized self-regulation.

Practically, the findings underscore the essential role of teachers, parents, and institutional leadership in strengthening Islamic-based routines. Schools may benefit from enhancing teacher training focused on age-appropriate strategies for embedding religious practices, ensuring consistency, and managing the natural play tendencies of young children. The results further imply that parents must be actively engaged to create continuity between school and home, thereby reinforcing children’s disciplined behavior across environments. Additionally, improving worship facilities—such as ensuring adequate *mukena*, prayer mats, and children’s *Qur’ans*—could enhance the smooth implementation of routines. The study also highlights the value of incorporating creative pedagogical approaches and, where appropriate, digital media to maintain children’s engagement in Islamic practices.

## **4. Limitations**

Despite its contributions, this study has several limitations that warrant acknowledgment. First, the research was conducted within a single rural early childhood institution, which may limit the generalizability of the findings to other educational contexts with different socio-cultural characteristics. Second, the study relied on qualitative methods—observations, interviews, and

documentation—which, while rich in depth, are subject to researcher interpretation and potential bias. Third, children’s disciplinary behavior is influenced by multiple external factors, including family routines, socio-economic conditions, and individual developmental differences; these variables were not controlled in the study, thus possibly affecting the consistency of observed outcomes. Furthermore, the limited availability of worship facilities in the school setting may have influenced both the implementation of routines and the resulting disciplinary behaviors, yet this factor could differ substantially in other institutions. Future studies may benefit from using mixed-method approaches, involving larger and more diverse samples, and incorporating quantitative measures to validate behavioral outcomes more objectively.

## CONCLUSION

The findings of this study demonstrate that Islamic-based daily routines implemented at RA Maunaturrahman NW Mekar Kute effectively cultivate discipline among early childhood learners. Structured activities such as greetings, prayers, *shalat dhuba*, *tadarus*, and queuing practices consistently shape children’s punctuality, responsibility, patience, and orderly behavior, thereby achieving the core objectives of the research. These routines have become an integral part of the school culture, supported by the consistent guidance of teachers and a religious learning environment. Moreover, the effects extend beyond school, as children begin to internalize disciplined habits at home, including reciting prayers before meals. However, the process also encounters challenges, particularly children’s natural inclination toward play and the limited availability of worship facilities, requiring teachers’ extra patience and strategic classroom management.

This study contributes significantly to the body of knowledge on early childhood Islamic education and character development. Theoretically, it strengthens existing models of habituation by showing that discipline can be effectively formed through repetitive and meaningful Islamic practices that align with early childhood developmental needs. Empirically, it provides evidence from a rural early childhood education context that has been underrepresented in previous studies, thereby filling an important gap in the literature. Practically, the study enhances understanding of the critical synergy between school and home environments, illustrating how consistent routines across contexts accelerate children’s internalization of self-discipline and adherence to Islamic values.

Based on these findings, future research should consider adopting longitudinal designs to examine the long-term sustainability of discipline shaped through Islamic-based routines. Studies with broader sampling across different institutional and cultural settings would also enhance the generalizability of the results. Additionally, intervention-based research focusing on improving worship facilities or integrating creative pedagogical approaches—such as play-based Islamic learning or digital storytelling—may offer deeper insights into optimizing the effectiveness of Islamic habituation programs for early childhood learners.

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