THE ROLE OF TEACHERS IN THE FORMATION OF RELIGIOUS CHARACTER TO BECOME A SCHOOL CULTURE IN EARLY CHILDHOOD

Roza Yenita
Panca Sakti University, Bekasi, Indonesia.
info@panca-sakti.ac.id

Abstract

Early childhood is a unique individual where at this time the growth and development of children is very rapidly developing and needs stimulus to help future growth and development. This study used a qualitative approach with the type of research using descriptive qualitative methods.data collection techniques using observation with questionnaire and interview guidance The sample in the study was 5 teachers in Soraya Kindergarten. This study aims to obtain data on the application of religious character shaping activities to become a culture in schools in Early Childhood.The results obtained from this study show that teachers are able to improve religious character to become a culture in Early Childhood so that children's religious character greatly increases.

Keywords: *teacher teacher, character, research, culture, earlychildhood*

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Coresponding Author:
Email Address: info@panca-sakti.ac.id
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INTRODUCTION

Early Childhood (AUD) is generally children who are newborn to the age of six. Early childhood is a unique individual where at this time the growth and development of children is very rapidly developing and needs stimulus to help future growth and development. For this reason, the provision of stimulation or stimulus is needed in fostering the growth and development of children from an early age. Based on Law Number 20 of 2003 concerning the National Education system, Early Childhood Education is something given to children from birth to the age of six years which is given through educational stimulation to increase physical and spiritual growth and development so that children have readiness to enter further education.

Judging from the functions and objectives of national education, it can be seen that education at every level must be held systematically in order to achieve these goals. This is related to the formation of student character so that students are able to compete, be ethical, moral, polite and interact with society. Character is the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and words, and deeds based on religious norms, laws, karmic systems, culture, and customs. The main character that must be instilled in students and become the basis for achieving the progress of a nation is religious character. Culture is a shared understanding developed in situations where all orientations are concerned with how others are oriented to the situation. Ugurlu continued that "school is a big organization that serves for all communities. School culture can be defined as "beliefs, values, habits, and ways of doing things among a community of teachers who have had to deal with the same demands and constraints for years. Because a conducive school culture allows it to increase student achievement and will implement the formation of student character. In addition, there are many crimes and crimes committed by school-age children

The application of religious character learning can become a culture in Early Childhood, playing a very important role in child development as a basic foundation in shaping children's personalities and the development of children's intelligence (Amalia, Asmawati, &; Fahmi, 2019). In improving character education, especially the value of religious character in children, it starts from the activities that children most often do every day, namely praying. Although the quality of prayer is aligned with half the obligatory worship, in terms of substance prayer is the core of every worship we do to the creator. This accustom children to always be grateful for what they have. Basically, prayer is the destruction of human egoism values that are always synonymous with arrogance, arrogance and feeling that every success is one's own work without considering the intervention of Allah SWT as a Regulating Substance (Noviyeni, Ali, &; Halida, 2015). Religious character is one of the human personalities that cannot stand alone, meaning that aspects of personality must be trained in children as early as possible so as not to hinder the tasks of further child development. The ability to be religious does not form by itself. This ability is acquired by willpower, and encouragement from others. The lack of implementation of religious character education can now cause a decline, such as violence, pornography, brawls, and others. So that character education is one of the educational programs that must be implemented into formal education at all levels of national education.

With the application of character education, the goal of national education can be achieved to make students become human beings who believe, have piety, noble character, creative capables and others (Jannah, 2019). Religious character is needed by early childhood in helping their growth, in this case children are expected to be able to have and behave in accordance with the teachings of their religion. So that it does not deviate from what is taught by the religion. For this reason, religious character needs to be instilled from an early age so as to help children not fall into doing things that are not desirable because if religious character is lost or lacking, education will not run optimally so that it can hamper their education. Fatoni Achmad, Bujuna A.Alhaddad, Masayu Rashid.

For this reason, it is necessary to know that the formation of religious character in early childhood needs to be trained and stimulated from an early age, so that children are accustomed to it from the beginning. So that children feel familiar if they make mistakes and are reprimanded by the surrounding environment, be it school or family environment or parents, and need to know that parents are obliged to shape the character of children from an early age, because the first and foremost education is carried out in the home environment before children know the outside environment of the home. Observation of the development of early childhood religious character. The observation results are that some children at the time of prayer still cannot adjust the atmosphere of praying because they are busy playing, and there are some children who begin to be able to pray according to the attitude of praying. When learning began there were some children who were still mocking fellow friends so that when the teacher appointed one of the students to come forward to train

The child's self-confidence attitude is still there are children who mock each other so that the child feels unconfident. Also, some children in group A still do not understand the behavior of honest attitudes.

Based on the problems that occurred in Soraya Kindergarten, researchers will further examine the Role of Teachers in the Formation of Religious Character to become a culture in Early Childhood at Soraya Bekasi Kindergarten.

METHODS

This research was conducted in Tk Soraya. This study used descriptive qualitative research. The objects in this study are activities related to the role of teachers in the formation of religious character in Early Childhood Soraya Kindergarten. The subjects of this study were Soraya Kindergarten teachers and school principals. data collection techniques using observation guides, interviews and questionnaires.

RESULTS AND DISCUSSION

1. The Role of the Teacher

The role of teachers is very heavy in the era of globalization, full of challenges that are not easily underestimated in interpreting it teachers are required to be professional, therefore the role of teachers is very decisive in instilling character values in the nation's next generation (Early Childhood) who are able to face these challenges. The role of teachers according to Lickona, Schaps, and Lewis and Azra (in Suyanto, 2010) is as follows:

a. In an effort to build character, educators need to be directly involved in the learning process, discuss, take initiative
b. Educators are responsible for setting an example of moral values and seizing opportunities to influence their students.
c. Educators provide direction that students' character grows through cooperation and participation in decision making
d. Educators need to reflect on moral issues in the form of rotin questions to ensure character development in their students.
e. Educators need to explain and clarify to students on an ongoing basis about various good and bad values. The teacher is responsible for passing on the value system to the protégé and translating that value system through his personal life. Instilling the values of character education in early childhood means that teachers in addition to transferring knowledge and training skills, teachers are also expected to be able to educate early childhood with character, culture and morals. The Javanese view is that the term teacher comes from the words digugu and imitated. The word digugu (believed) means that the teacher has an adequate set of knowledge so that he has knowledge and a broad view in

seeing this life. Meanwhile, the word imitated (followed) holds the meaning that the teacher is a human figure who has a complete personality so that his actions should be a role model by students and society.

2. Religious Education

Religious according to the Big Dictionary Indonesian is religious in nature and related to religion. Religious is a general word used for all religions, but what is meant religious here is Islam. A man of character is a religious man. Religious itself is the appreciation or implementation of religious teachings in everyday life. It can also be interpreted as an attitude or behavior that is obedient in the implementation of worship of other religions, and lives in harmony with followers of other religions. Agama or religion comes from the word relegere in Latin. It means sticking to the norms. While the religious referred to here is closely related to religious values related to the relationship with God that humans as His creatures. Religion is also rooted in divinity which is always associated with charity or human deeds to achieve human goals themselves (Istifarriana, 2021). Retno Listyarti stated that religion is a process of binding back or can be said to be with tradition, a system that regulates the system of faith (belief) and worship to God Almighty and the system of rules related to human and human association and their environment. While Syamsul Kurniawan stated that a person is called religious when he feels the need and tries to get closer to God (as his creator), and obediently carry out the teachings of the religion he adheres to. Religiosity in the 2013 curriculum is directed at aspects of spiritual attitudes which are understood as a way of looking at the nature of oneself, including respecting and living the teachings of the religion adhered to. The spiritual attitude likes to pray, likes to perform prayers or prayers, likes to say greetings, is always grateful and grateful, and surrenders. The character figure that can be used as an example throughout the ages is the character of the Prophet SAW. The Prophet had noble morals which were all qualities taught by Allah SWT. The qualities that can be applied as human characters are actually a small part of the character or attributes that Allah has in asmaul husna (Suhendra, Asworowati, &; Ismawati, 2020).

3. Character Understanding

The term character comes from the Latin kharakter, kharassaein, and kharax, in Greek character from another word charassein, meaning to make sharp and make deep. In English character and in Indonesian it is commonly used with the term character. Character is the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality that are manifested in thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, karmic systems, culture, and customs. Character education is a system of instilling character values to students which includes components of knowledge, awareness, or abilities, and actions to implement these values, both towards God Almighty, oneself, others, the environment, and nationality so that they become perfect humans in accordance with their nature (Isnaini Sa'adah, 2019). Character education according to Muhammad Fadlillah is a holistic education process that connects the moral and social dimensions of students as the foundation for the formation of a quality generation so that they are able to live independently and have the principle of truth that can be accounted for. Character education is education that develops the character values of students so that students have character values in themselves, and are able to apply these values in themselves, community members and citizens who are religious, nationalist, productive, and creative. According to Abdullah Nashih Ulwan, children's character education or also called moral education is a series of basic moral principles and the virtues of attitudes and dispositions (character or character) that must be owned and made a habit by children since childhood so that they become a believer, which is ready to wade through life. Mulyasa in Irma Wardhani argues that character education has

a higher meaning than moral education, because character education is not only about right and wrong, but how to apply good habits in life, so that children have awareness, understanding, and care as well as commitment to apply in everyday life. According to Ramli, character education has the same meaning as moral education and moral education. The goal is to shape the child's personality, so that they become good human beings, community citizens and good citizens (Umaroh, 2018).

In relation to education, character education can be interpreted as value education, ethics education, moral education, character education, which has the aim of developing students' ability to make good and bad decisions, maintain goodness, realize and spread goodness in everyday life wholeheartedly. Character is defined as a way of thinking and behaving that is unique to each individual to live and work together, both in the family, community, nation, and state. Individuals with good character are individuals who can make decisions and are ready to account for every consequence and decision (Alifah, 2020).

4. Character Education Values

Religious values are values about the concept of religious or religious life in the form of bonds or relationships that regulate between humans and their God. Religious values are also related to world life, not much different from cultural values and social aspects, besides that religious values are also closely related to the mysterious afterlife for humans. This afterlife is what distinguishes it from other values. The form of religious man can be seen from man's relationship with God, man with man, man with nature. The description is as follows:

a. Man's relationship with God Man is the most perfect being created by God. Man was created with his divine potential, so every human being must believe in the power that is above him. It is this potential that makes man need religion, to apply his belief in God. Man's application to religion occurs through worship as a form of human obedience to religion and the way man communicates with His God as a source of inner peace and happiness in life. In addition, it is also to be grateful for all the blessings God has given both in the form of health, longevity, sustenance, and success in life. People try to obey and be devoted to God by worshiping, behaving and behaving praiseworthily, giving alms and helping fellow humans in the hope of getting rewards from God.
b. Man-human relationship
   As social creatures, humans cannot live alone, but need the help of others. In other words, humans always interact and socialize with other humans, so that mutual relationships between humans are established. Social relationships that contain high religiosity have a good lifestyle as religious people.
c. Man's relationship with nature
   The mission of man's creation is to worship God the creator. This worship of the Creator manifests man's submission and obedience to all the prohibitions and commandments of God in living life on this earth, both directly regarding man's relationship with God, and also man's relationship with nature including other humans, as the Qur'anic Surah means "And I did not create jinns and men but that they might serve Me" (Q.S Adzariyat Verse 56) (Istifarriana, 2021).
   The religious values in his book Agus Maimun and Agus Zaenal Fitri explain among others as follows:
   1) The Value of Worship
      The value of worship itself is a means to get closer to God and prove ourselves as servants and at the same time to affirm the existence of God. Allah says in the Qur'an Surah Adz-Dzariyat verse 56 which means: "And I did not create jinns and men but that they might serve Me" (Q.S. Adzariyat Verse 56).

2) The Value of Jihad
   The spirit of jihad is the soul that drives people to work or fight earnestly. The spirit of jihad is based on the purpose of human life, namely hablum minallah and hablum minanas (relationship with Allah and relationship with humans. So Jihad itself is an earnest and carried out effort to carry out the purpose of life by adhering to the religion of Islam.
3) Trust Value
   Trust Value is something that is handed over to a trusted party to be maintained and returned when requested back by the owner or returned when the time comes. Trust itself requires trust and trust will produce an inner calm which then gives birth to confidence.
4) The Value of Discipline
   Discipline value is a condition formed through a process and a series of attitudes that show the values of obedience, obedience, order, and order.
5) Exemplary Value
   The value of example is reflected in the behavior of educators in this case teachers, because example is one that is very important for education and learning, especially in the application of religious values. So one's own example is something that deserves and is certainly enviable to be an example for everyone (Alifah, 2020).

Researchers use 3 indicators, namely Worship Values, Discipline Values and Exemplary Values that are relevant to this study in the formation of religious character. These three are the basis of character building. Many character values can be instilled in children from an early age. In the view of character education in Indonesia, there are at least 18 (eighteen) character values that can be inserted in the learning process (Fadlillah, 2013: 40-41), including:

1) Religious, obedient attitudes and behaviors in carrying out the teachings of the religion they follow, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.
2) Honest, Behavior is based on trying to make oneself a person who can always be trusted in word, action, and work.
3) Tolerance, An attitude of action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from themselves.
4) Discipline, Attitude that shows order and compliance with various rules and regulations.
   Hard work is an attitude that shows earnest effort in overcoming various learning and task obstacles, as well as completing tasks best.
5) Creative, Thinking and doing something to produce new ways or results from something you already have.
6) Independent, Attitude and behavior that does not depend on others in completing tasks.
7) Democratic, a way of thinking, behaving, and acting that values equally the rights and duties of oneself and others.
8) Curiosity, Attitude and action that always seeks to know more deeply and broadly from something that he learns, sees and hears.
9) The spirit of nationhood, namely the way of thinking, acting, and insightful places the interests of the nation and state above personal and group interests.
10) Love of the motherland, way of thinking, acting, and doing shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation.
11) Appreciate achievements, attitudes and actions that drive him to produce something useful for society, and recognize and respect the successes of others.

12) Friendliness or communication, Actions that show pleasure in talking, associating, and cooperating with others.
13) The love of peace, attitudes, words, and actions that cause others to feel good and secure over his presence.
14) Fond of reading, the habit of making time to read various readings that give virtue to himself.
15) Care for the environment, attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred.
16) Social care, namely attitudes and actions that always want to provide help to others and communities in need.
17) Responsibility, attitude and behavior of a person in carrying out their duties and obligations, for themselves, society, the environment (natural, social, and cultural), the country, and God Almighty (M. Fadillah, 2016).

5. Rituals of worship and their understanding

a. Prayer

Prayer is the confronting of Allah as worship, full of solemnity and sincerity in some words and deeds, which begins with takbir and ends with greetings and according to the conditions prescribed by shara'. Prayer is carried out as a form of devotion as a servant of Allah SWT which was created to worship none other than Allah SWT.

b. Dhikr

Is all actions, deeds or words done by someone related to religion, which are done because of belief in God, teachings, devotions and obligations related to belief.

c. Blessings to the Prophet

Shalawat is the greatest dhikr before Allah Almighty and will have a special place by His side. Therefore, people who pray for the Prophet Muhammad (peace be upon him) will feel closer to their God and include an authoritative person before their God. Religious behavior is all forms of actions, actions or words that a person does related to religion, all done because of belief in God, teachings, devotion.

6. Early Childhood Education

a. Understanding Early Childhood

Early Childhood is an age where growth and development develop very well, also said to be a developmental leap. Early Childhood is also in a very extraordinary age range of intelligence compared to later ages. This age is a unique phase of life, and is in a period of change in the form of growth, development, maturation and refinement, both in physical and spiritual aspects that last a lifetime, gradually, and continuously (Umaroh, 2018). Early childhood is also called the golden age because physical and motor children develop and grow quickly, both emotional, intellectual, and moral development (ethics). Some even state that by the age of four 50% of intelligence has been achieved, and 80% of intelligence is achieved after 8 years. For this reason, many parties are so concerned about the development of children in this golden period. Early Childhood is a child who has the age of 0-6 years (valid in Indonesia based on Law No. 20 of 2003 concerning the National Education System), while according to child education experts, namely interpreting Early Childhood as a group of humans who have the age of 8-9 years. At this time, there is a unique process of growth and development (coordination between fine and rough), intelligence (thinking, creativity, spiritual intelligence), social emotional (attitudes

and behaviors and religions adhered to), language and communication that are specific to the level of growth and development of children (Harmanto, Saputro, Postgraduate, &; Ponorogo, 2020).

b. Characteristics of Early Childhood

Early Childhood has unique characteristics because they are in a very rapid process of growth and development and fundamental for the next life. Psychologically, Early Childhood has distinctive characteristics and is different from children over the age of eight. Unique Early Childhood has the following characteristics.

1) Children are egocentric

In general, children are still egocentric, they see the world from their own point of view and interests. This can be observed when children fight over toys, or cry when they want something but are not fulfilled by their parents.

2) Children Have Curiosity

Children think that the world is filled with interesting and amazing things. This encourages high curiosity. Children's curiosity varies greatly, depending on what catches their attention.

3) Children are Unique

According to Bredekamp, children have their own uniqueness such as in learning styles, interests, and family background. Uniqueness is owned by each and obligations related to trust (Hasanah, M. 2019). Each child corresponds to innate, interests, abilities and cultural backgrounds and lives that are different from each other.

4) Children Have Imagination and Fantasy

Children have their own world, different from people above their age. They are attracted to imaginative things so they are rich with fantasy. Sometimes they ask about something that adults can't guess, it's because they have incredible fantasies that develop beyond what they see.

5) Children have short concentration power

In general, children find it difficult to concentrate on an activity for a long period of time. He is always quick to divert attention to other activities, unless they are these activities, besides being fun and also varied and not boring. The concentration span of five-year-olds is generally ten minutes to be able to sit and pay attention to something comfortably (Umaroh, 2018).

7. Cultural Definition

Culture is a way of life. Culture is a context in which there are, the results of thoughts, feelings, and relationships with a community. According to Gazzaz, View & Khan that "culture is used to refer to all the activities of life whare social, physical, external or internal" (Gazzaz View & Khan, 2014). Culture is used to refer to all activities of human life, whether social, physical, external or internally related. According to Jansa that "culture is a system of shared knowledge, beliefs, procedures, attitudes and artifacts that exists among a group of humans" (Jansa, 2017). Culture is a system of shared knowledge, beliefs, procedures, attitudes and artifacts that exist among a group of human beings. Furthermore, according to Mahadi and Moghaddas that "culture is the total of the inherited and innate ideas, attitudes, beliefs, values, and knowledge, comprising or forming the shared foundations of social action" (Mahadi &; Moghaddas, 2017).

From the results of the research that the researcher conducted, the researcher described the results of the study as follows.

1. The Value of Worship

The following are the results of the interview from Master's mother. on teachers' strategies in shaping children's religious character (January 20, 2022)." The religious character that we form here is mainly by habituation and we also provide direct practice, prayer, and religious stories. Especially on Friday, Friday is full for religious activities so on Friday children practice ablution, adzhan, prayer, and recite short surahs. On Fridays it is more focused. But on other days habituation is carried out by wheeling at the beginning of the activity". The formation of religious character carried out by the teachers there is by habituating before carrying out activities before praying first as well as at the end of the activity, forming religious character in early childhood, especially in the value of worship starting from simple things such as ablution, praying, adzhan, praying, praying to the prophet and dhiki. This form of religious character should be prioritized in children. Religious character in the aspect of worship value is a form of means in knowing the creation of our god, for that it is necessary to habituate from the beginning in forming a good religious character. So that in the future we already know and are able to exemplify in our own environment. The habituation of worship values at Soraya Kindergarten is more focused on Friday. On every Friday there is no other activity than this ability, where we know that Friday has its own special features compared to other days. That is why on Friday there are more religious activities than other days, on other days there is also habituation but on other days it is done before learning begins, eating and the end of learning.

2. Discipline Value

The results of the interview from Master's mother. regarding teachers' efforts in shaping children's disciplinary values (January 20, 2022)." For example, when praying children play, then we teachers explain to the children that when they pray it should not be while playing. Do we know that there are some children when praying they play and joke, and we as teachers ask them whether at the time of prayer can play or not? Then we explain back to them. It is one form of disciplinary values that we form in the aspects of obedience, obedience and order". The formation of religious character related to disciplinary values already exists in Soraya Kindergarten such as obedience, obedience and order, but only some children can do it perfectly, and some have not done it perfectly for that the teacher must provide understanding to them. In disciplining children, teachers use the question and answer method, tell stories and do direct practice. The process of carrying out discipline in children is usually carried out at the beginning of learning where at the beginning of learning is required to pray first as well as at the end of learning. This is the teacher's way of disciplining children through simple habituation so that children are able to account for it at any time.

3. Exemplary Value

The results of the interview from Master's mother. regarding the application of exemplary values applied in SORAYA Kindergarten. “The application of the value of example that we do is to be polite and behave well in front of children, so that children imitate the good and are able to do it wherever they are both school and outside school". The application of exemplary values carried out by teachers is to always be polite in front of children anytime and anywhere, because children are quick in terms of imitation, especially to people who are always nearby. One way that teachers can use to apply teledancy to children at school is to arrive earlier than children. The media used during learning can also be picture story books, or go directly to places that can be visited so that children can see directly. Teachers are able to be role models for their students, especially in aspects of religious character. Where we know that teachers who set examples for

children who will be emulated by these children, the teacher must be able to be a good teledan. In the teacher must have an honest, caring attitude and much more.

CONCLUSION

From the results of the research that researchers have done, it can be concluded that the formation of religious character in early childhood is carried out in several ways, including: 1) The value of worship, the formation of religious character values in aspects of worship values is carried out by habituation starting from simple things such as praying, praying, adzhan, praying to the prophet and making zikr and carrying out various activities related to religious character such as making mosques from blocks and mockup introduction. 2) The value of discipline, the formation of religious character in aspects of disciplinary values related to obedience, obedience and order has been applied in Soraya Kindergarten but only some children have done it perfectly while other children have not. 3) Exemplary values, the formation of religious character in the aspect of exemplary values is applied by being polite in front of children wherever and whenever the teacher is and the teacher must also be a good example for children by coming early to school. and become a culture for Early Childhood .

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