



## Identification of Prosocial Behavior and Religious Values through Habituation Method

Fatimah Nur Yuliawati<sup>1\*</sup>, Leni Alifa Putri<sup>2</sup>, Nur Fauziyah<sup>3</sup>

<sup>1,2,3</sup> Universitas Muhammadiyah Surakarta

<sup>1</sup>) [a520220002@student.ums.ac.id](mailto:a520220002@student.ums.ac.id)

<sup>2</sup>) [a20220003@student.ums.ac.id](mailto:a20220003@student.ums.ac.id)

<sup>3</sup>) [nf122@ums.ac.id](mailto:nf122@ums.ac.id)

Manuscript submitted 23 Desember 2023, published 26 Desember 2023

### ABSTRACT

In this current era, many children do not understand and unfamiliar with prosocial behaviour according to the beliefs of their own religion. There are still many children who have not been able to internalize their religion values in everyday life. **The purpose of this study** to develop prosocial behaviour and increase faith through the habit of worship which is carried out every Friday. **The method** of research is a qualitative approach using interview, observation, and documentation methods. **The result** of this research is habituation act, every Friday it is carried out through sharing activities and the practice of prayer together can develop prosocial behaviour and increase religious values in early childhood in accordance with the Child Development Achievement Level Standards (STPPA).

---

### KEYWORDS

Prosocial behavior, religious values, habituation methods

### CORRESPONDING AUTHOR:

email: [a520220002@student.ums.ac.id](mailto:a520220002@student.ums.ac.id)

Copyright: ©2023 This is an open access article under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

---



## INTRODUCTION

Early childhood means that a child who is just born until the age of 6 years experiences growth and development. The most important thing to teach to early childhood is about good character building. Good character will be obtained by children through parents and teachers as the main educators. The need for guidelines in character building in early childhood is the application of religious and moral values. In religious and moral values have been taught about good attitudes and manners so that the need for application to early childhood to form a character, especially in early childhood prosocial behavior.

Prosocial behavior is a behavior that gives positive benefits to others in everyday life such as helping, caring for others, cooperating. Man is a certain social creature that for the rest of his life will need the help of others and will not be able to live on his own. So, from that, there needs to be a development of prosocial behavior that can help the survival of the day-to-day life. Which means, the child follows the activities carried out in person and is included in the activities. The child's prosocial behavior depends on the environment and religious understanding. The environment is an important component of prosocial behavior (Anak et al., 2020). A good environment will influence the child's behavior. So, parents need to explore which environment is good for their children, both the community and the school environment.

The choice of school and place of residence must be very careful and must remain under the supervision of parents because it has a great influence on the attitude of the child himself. A child is easily

influenced by the people around him, whatever will be followed as long as the child is attracted to imitating. The child still hasn't understood the good and the bad of the imitated thing. Then it is necessary to have direct supervision from the parents over the children about their relationships. Surveillance is done just as reasonably and not too much, just as parents still give a freedom to the child to play with his or her peer friends with the aim of developing the child's social abilities in the day-to-day life but remain under the supervision of the parent. By playing with peers there will be a direct interaction and there are several activities performed by children with various differences in their conduct will result in various types of prosocial behavior. So, the child will learn a lot in the surrounding environment.

Playing activities with peers can make the child sensitive to the feelings of the people around him (Education et al., n.d.). It can also trigger the child to be able to understand a situation or situation that is being experienced. With two things, the statement makes the child think to always be careful in behavior so as not to offend the feelings of others. The development of moral values is a change that a child experiences in conducting and understanding a behavior ranging from good to bad in accordance with the religious teachings that have been taught (Nurjanah Pascasarjana UIN Sunan Kalijaga Yogyakarta Jl Lakda Adi Sucipto & Yogyakarta, 2018a). According to Erikson, in Islam it has been taught to behave well and to stay away from bad behavior. Good behavior or can be called prosocial behavior can be carried out through cultivation by early childhood stimulated by various activities.

With such practice, the child will begin to get used to activities that contain religious and moral values and have the initiative to practice such activities without the presence of the element of coercion will even be done with pleasure. Religious and moral values relate to a child's prosocial



behavior. If the child's development of religious and moral values is said to be good, then it can be assured that his prosocial behavior will be good too. social behavior has also been taught in Islam so that parents can teach their children about prosocial conduct that exists in Islam. It is like giving a gift to a child and giving it to a person who is in need. It is true that the development of religious and moral values affects child prosocial behavior. Through a religious education, children can be taught through good practices and practiced in schools, surroundings and families (Sari et al., 2022).

The purpose with the presence of the development of religious and moral values is that the child can become a good person (Character through the Religious Activities of Tia Monika et al., 2019). For in the values of religion and morality is taught the existence of a reference in behavior and conduct according to the teachings of religion (Juhriati & Rahmi, 2021). He who teaches good and forbids evil. As to the statement, it can be understood that a milestone in the good prosocial behavior of the child is the presence of religious and moral values well embedded in the child. Therefore, the child must develop religious and moral values by the teacher as a companion through the educational process in school.

According to Ramayulis (Ulya, 2020), the method of cultivation is one way that aims to create a certain habit for the child. The method is an activity to do the same thing, repeatedly and earnestly with the aim of perfecting a skill to become accustomed (Nurjanah Postgraduate UIN Sunan Kalijaga Yogyakarta Jl Laksda Adi Sucipto & Yogyakarta, 2018b). Activities that can be

undertaken as a form of efforts in developing prosocial attitudes and raising moral religious values are the cultivation activities carried out in schools (Narimo, 2020). Doing the practice of sholat, which all the students at the RA Kusuma Dewi are taught about how to sholat well and correctly along with his reading.

The other activity is to share food to the community around the school, because a lot of the people who stayed out and only lived in the burial area. The food distributed came from the students of RA Kusuma Dewi who had been prepared from their respective houses with the aim of giving a blessing to the community around them. This activity is also known and permitted by parents and parents support the existence of this activity because it can improve prosocial behavior in children. Thus, as researchers, we have to go along identifying practices that develop prosocial behavior and raise religious values on every Friday.

## RESEARCH METHOD

This research is qualitative descriptive research using methods of interview, observation, and documentation. Interviews were conducted with the teacher who was at the Kusuma Dewi's RA to dig out some information about the customary practices carried out to develop a prosocial attitude and raise moral religious values. The subjects observed by the researchers were 4-6-year-olds who attended school at the RA Kusuma Dewi. This school is situated in the Haji Tomb right in front of the SD Makam Haji and adjacent to the tomb. The aim of this study is to learn about the development of religious and moral values of children aged 4-6 years and the methods of cultivation carried out by teachers to children. Documentation was carried out during the observation for a proof that the practice was properly done as expected. The information from these interviews, observations and documentation, the author poured into the results and discussions.



Method used should be accompanied by references, relevant modification should be explained. Procedure and data analysis techniques should be emphasized to literature review article. The research stages should be clearly stated.

## RESULTS AND DISCUSSION

From the observations carried out to children aged 4 to 6 years in RA Kusuma Goddess with the presence of an interview with the Teacher along with documentation can produce an information related to the success of the application of methods of cultivation in children to develop prosocial attitudes and enhance moral religious values. Sharing activities with the direct involvement of the child in which the child will give a direct food to the surrounding citizens can make the child confident in interacting with others even with strangers. The child will also have an attitude of empathy and assume that there are still people who are fortunate in terms of economics than the child himself so that the child will have gratitude to God for still being given a pleasure. Indirectly, this activity is able to make the child does something to share continuously with others who really need it and start to apply to themselves that sharing to others is necessary. So, from this sharing activity can develop a prosocial attitude in the child. The next activity is the practise of Sholat. This practice of sholat is able to make the child to perform themovement of sholat properly as well as reading the sholat well. Because the child is accustomed to doing the prayer at school so that the child can do it well and correctly. From the practice of this prayer is able to increase the moral religious value of the child because with this activity the child will be closer to God.

In food sharing activities and prayer practices that are carried out once a week, namely on Fridays with the aim that children are not bored and always eager to undergo these two activities. Teachers provide a variety in an activity so that it is not monotonous and looks different. Sharing activities with local residents are added by children who make a motivational letter to be given to residents in need and also make decorations from used goods for an additional gift to residents. This makes children feel happy because their work is useful for others and also the residents are happy with the efforts made by the students of RA Kusuma Dewi. In prayer activities will be carried out by showing the video first as a description of the movements and readings to children with the aim that children quickly understand. The following is an explanation of the activities carried out on every Friday at RA Kusuma Dewi.

### Sharing food to the people around.

Sharing is a gift given by one person to another voluntarily without limitation of quantity and time (Khairunnisa, 2021a). The activities that became one of the customs for the development of religious and moral values in the Kusuma Dewi are the activities of sharing food to the people around and are carried out every Friday. The main purpose of this activity is to cultivate a prosocial attitude in early childhood. The food given to the neighbors is the food brought by the child from the house with the intention of a covenant.

The food brought is free as long as it is a heavy food. Seeing that there are some citizens who do not live in the house because they do not have a private house so citizens have to live in a grave area where there are several buildings like a cottage. Under these circumstances, the teacher got an idea to do a little help to the citizens by involving students at the RA Kusuma Dewi. From the food sharing activities, children can learn many things like children have the ability to interact with each other, help people with sincerity, realize that there are still people who are



unlucky, and more. Children will also have an attitude of empathy towards each other and have a sense of generosity.

The attitude of empathy is important to be instilled in the child, because it can make it easier for the child to communicate with others, in socializing with hipsters and can be a social provision in adulthood. (Ilmu et al., 2023). By cultivating an attitude of empathy in early childhood can keep the child away from the nature of envy and away from conflict with each other. So makes the child have a nature of kindness, friendly, not arrogant and tends to be liked by peers. There is cooperation between the Teacher and the Parents.

Parents are very influential in the formation of early childhood prosocial behavior (Khairunnisa, 2021b). Parents are the primary and first example of early childhood so that parents should give a good example of behavior to the child so that the child imitates the goodness and is always applied in himself to do good things anyway. Parents can start applying prosocial attitudes to their children at home by asking them to take a thing, share food with their brothers, and so on. Children can also be shown a cartoon that contains a prosocial attitude so that children can imitate and understand well.

Teachers are the second role after parents in teaching children to form prosocial attitudes. Teachers try to improve the child's prosocial attitude through programs created by the school, i.e., by sharing activities. The teacher explains to the child the meaning of sharing and why it should do sharing activities so that the child better understands the purpose and purpose of this activity. Sharing to the needy

isa program that exists in Kusuma Devi that is done every Friday. This blessing Friday program is formed with the aim to cultivate the prosocial attitude of children.

In order to streamline the activities of sharing food to the surrounding citizens, the consent of the parents is very necessary because whatever activity is carried out in R.A. Kusuma Goddess must be known by the parents. With a socialization to the parents that this food sharing activity is one way in improving prosocial behavior in the child which the child will apply to the day-to-day life. This makes the parents interested in the activities planned by the teacher so that the child has pro-social behavior that is to help each other. If a lot of parents are in favor of food sharing, then the activity will be carried out with great enthusiasm. Parents will also help in the distribution of food by adding the portion of the child to be given. Teachers and parents are expected to be compact in developing early childhood prosocial attitudes to be better.

### **Directly involve the student of RA Kusuma Dewi in the distribution of food.**

According to Kolb, effective learning occurs when one engages in a real experience, observes the experience, forms a new concept or understanding based on the perception, and then tests the concept or perception through action in the real world. It's like sharing food to the people around it is done with the involvement of children. The involvement of children in these sharing activities makes them understand the meaning of sharing and will always be remembered that at this age children often do share activities. Since sharing is done outside the room and takes time to walk towards the destination, it is better to pray first before going to share food so that it is always protected by God. After the prayer readings are finished, the child is asked to march first with a supply to be given. When it's all set in line, the boy walks towards the residence of the citizen led by the Master. When they



are buried in the residence of a citizen, the child gives the supplies directly to the citizen in need. It gives children the courage to interact with each other and become confident in doing something. For other citizens who also live buried in the process of giving food is the same as the first gift is with a child who gives directly.

The whole child is obliged to say hello when in the residence of the citizen and must shake hands to raise politeness so that the child is accustomed to doing so. The direct involvement of the child in the distribution of food to the people around him can make the child feel that he is reliable and trustworthy. Therefore, these activities can build the child's confidence to interact with each other and behave well to help each other.

### **Pray together every Friday.**

In developing religious and moral values to children, begin by knowing the existence of God through everything that God created. The child can know who created man, animal, plant and the whole universe. Giving the child an understanding of love for God's creation. Like cats, cats are God's creatures. So, they must be loved and not hurt. And to give a belief that God is truthful and to give an understanding of the duty of worship of a Muslim five times a day (sallat fardhu). Sholat is a series of activities that begins with the blessing of the Lord and ends with the greeting. The Fardhu Sholat consists of the Subuh Sholat, Dhuhur, Ashar, Maghrib, and Isya. Prayer is a communication between a servant and God in order to get closer to God, the stronger the communication, the greater the level of faith. (Primaresty et al., n.d.).

Sholat is one of the differences between

Islam and other religions. Prayer can teach discipline to children with prayer in time. Sholat should be introduced to the child as soon as possible by performing a custom. This common prayer practice has a strong influence on the development of religious and moral values in early childhood. The practice can be done by the parents first by always inviting the child in the practice of five times. For if it is not taught by the fathers from the earliest days of their child's life, then when they are grown up, they will not be able to pray, and their parents will be guilty. (Sopiyana & Budiman, 2018a). Then parents should teach their children prayer from an early age. From what has been taught by the parents about the prayer, sometimes the child has remembered about the movement of prayer as well as the number of prayers in prayer but the child is still not remembering about the reading of the prayers to be read during prayer.

Under these conditions, the teacher has the task of perfecting the child's reading of the psalms so that the child can memorize. As is done in RA Kusuma Dewi to do a practice of prayer every Friday with the aim of perfecting the movement of the prayer and the reading of the child. With this activity, the child is easier to memorize the readings of the prayers along with the movements of prayers well and correctly. And also, the child will remember some short letters because in the prayer will often read short letters. Sholat also teaches children about discipline. Sholat has five times in a day which in one time has its own limit so sholat must be carried out on time. As an example, the dawn solstice begins when dawn begins to appear and is confined by the rising sun. So, prayers should be performed before sunrise so that you don't miss the morning prayers. In the practice of sholat taught, children are able to train their concentration in worship. Worship must be done rightly seriously to entrust yourself to God.

### **Pray before and after the activity.**

Every beginning of learning or joint activity



always begins with prayer first with the aim of going smoothly without any obstacles. It can teach the child to believe in God in any situation and always believe that everything is under His control. This prayer reading is done jointly with one teacher who leads prayer. Praying before the activity begins is one of the forms of approach to God that aims to the knowledge that is in the learning to be accepted well and also useful. A prayer is a prayer of thanksgiving to God for what he has done well.

It makes the child accustomed to always read prayer when starting anything and can increase the child's obedience and trust in God. With this prayer activity is able to make the child to add rote memorization so that the child has a strong memory because it is already used in remembering prayer many prayers. The habit of praying before and after activities can teach children to get used to starting anything with prayer and can enhance religious values in early childhood (Primaresty et al., n.d.-b).

### **Development of religious values with practice of Sholat.**

The development of the values of religion with practice of sholat is very influential for the future life of the child in supporting the worship of Shalat is done well ("The Activities of the Sholat in the Center of Worship in the Garden of Kanak Khaira Ummah," 2020). Before practicing Sholat, the child will first be explained about the religion of Islam. If the child is not known from an early age, the child will be indifferent to the prayer or even not to prayer while prayer is a duty of the Muslims (Sopiyana & Budiman, 2018b).

Imitating the movement of worship in the right order, this practice is performed jointly

led by one priest with a movement that is magical and the child is able to follow it because the movements practiced are performed one by one slowly. This practice is carried out by the entire student of RA Kusuma Devi in person. With the practice done directly by this student can help the child in remembering the movements along with the readings.

The practice of prayer was performed by the students of RA Kusuma Dewi in the mosque in front of the school. Before the practice of joint prayer, the child was directed at the male was in the front shaft while the female was on the rear shaft. The teacher directed the child to stand first and line up. There was one of the male students who was asked to become a priest and accompanied by a teacher to guide. The teacher explains to the child about the movement of the right prayer and how the correct prayer reading. This activity can also develop the ability of children to memorize because the reading of the sholat includes long. In practice, it will read short letters after reading the letter al fatimah which will be replaced each meeting and often repeated so that it can add short.

### **Cooperation between teachers in teaching sholat to children.**

Each teacher has his own assignment. There are those who accompany the priest to guide the movement of the prayer movement and there are also those who monitor the movements of the child when the wrong is directly justified by the Master by illustrating it directly so that the child will understand. A student who, as a priest, is a leader in the prayer movement and will be imitated by a student who becomes a makmum. The prayer movement is accompanied by a prayer reading read in a loud and clear voice to help the child in



understanding the prayer and remember it.

## CONCLUSION

Based on the results of observations carried out to children aged 4 to 6 years along with interviews that the habits used to cultivate child prosocial behavior with the

**Figure 1. Prayer Practice**



activities sharing food to citizens who are less sense of confidence to interact, a feeling of generosity, and empathy. The practioner can teach the child about prayer movements, reading the prayer, acknowledging the religion, teaching discipline, memorizing short letters, getting used to reading prayer before and after doing something. Through practices the child can reach a stage of development of religious and moral values in accordance with the standards of achievement. So, the habit of sharing and practicing is very effective to do in developing prosocial attitudes and increase moral religious values.

## REFERENCES

Anak, P. P., Kanak-Kanak, T., Anak, D. P., Dini, U., Rizqiyani, R., & Asmodilasti, A. (2020). Awlady: Jurnal Pendidikan Anak Perilaku Prosocial Anak Taman Kanak-Kanak Dilihat Dari Pendidik Anak Usia Dini. *Revina Rizqiyani Dan Adisti Asmodilasti*, 6(1).

Bening, T. P., & Ichsan, I. (2022). Analisis Penerapan Pengetahuan Orang Tua

dalam Stimulasi Aspek Perkembangan Anak Usia Dini. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(3), 853.

Ilmu, J., Nonformal, P., Sikap, M., Pada, E., Usia, A., Melalui, D., Sedekah, P., Berkah, J., Paud, D., Mandiri, I., Bogor, K., Kumari, R., Nurhayati, S., Harmiasih, S., & Yunitasari, S. E. (2023). *AKSARA: Jurnal Ilmu Pendidikan Nonformal* 1067.09(2).

Juhriati, I., & Rahmi, A. (2021). Implementasi Nilai Agama dan Moral melalui Metode Esensi Pembinaan Perilaku pada Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(2), 1070–1076.

Tia Monika, P., Febrilia, R., Feganandia Kumala, Y., & Keguruan dan Ilmu Pendidikan, F. (2019). 9 BULETIN Literasi Budaya Sekolah. In *BULETIN Literasi Budaya Sekolah* (Vol. 1, Issue 1).

Khairunnisa, F. (2021). Peran Orang Tua Dalam Mengembangkan Perilaku Berbagi Dan Menolong Pada Anak Usia Dini. *Jurnal AUDHI*, 4(1), 33–42.

Lestari, D., & partini. (2015). *Hubungan Antara Penalaran Moral Dengan Perilaku Prosocial Pada Remaja*. *Jurnal Indigenous* Vol. 13, No. 2, 41-46

Narimo, S. (2020). Budaya Mengintegrasikan Karakter Religius Dalam Kegiatan Sekolah Dasar. *Jurnal VARIDIKA*, 32(2), 13–27.

U., Saharani, S., Iriyanto, T., & Anisa, N. (N.D.). (2021). *Perkembangan Perilaku Prosocial Anak Usia 4-5 Tahun Di Tk Mardi Putra 01 Kota Batu*.

Primaresty, T., Marita, U., & Azani, M. Z. (n.d.-a). (2023). *Implementasi Nilai Religius Pada Mata Pelajaran Pen di di ka n Agama Islam*.

Sari, A. M., Hidayah, O. N., Khotimah, S., Prayitno, H. J., 'Ulya, N. K., & Nugroho, S. (2022). Penerapan Pembelajaran Berbasis Agama untuk Membentuk Karakter Religius Anak Sejak Dini di TPA. *Buletin KKN Pendidikan*, 4(1), 36-48.

Sopiyana, M., & Budiman, S. A. (2018a). *Metode Pendidikan Shalat pada Anak Usia 5-10 Tahun dalam Keluarga*. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1(02), 245–265.

Ulya, K. (2020). *Pelaksanaan Metode Pembiasaan di Pendidikan Anak Usia Dini Bina Generasi Tembilahan Kota*. *Pendidikan*, 1, 52





