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Teacher Strategies in Improving Students' Independence in Worship Through Islamic Habituation at TK Nur Jannah

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ABSTRACT: This article examines teacher strategies for fostering independence in worship through Islamic habituation at TK Nur Jannah. A descriptive qualitative approach was employed to analyze the supplied responses to three teacher interview questions, supported by relevant literature. The interview account describes consistent religious routines, teacher modelling, gradual guidance, positive reinforcement, and collaboration with parents. Activities include greetings, prayers before and after learning, short Quranic surahs, dhikr, and Asmaul Husna. Teachers respond to differences in children's development through individualized assistance and observe initiative, consistency, and simple explanations of worship practices as early indicators of awareness. The findings represent teachers' reported practices and interpretations; direct observations and independent verification of children's outcomes were not provided. The article highlights the importance of supportive, developmentally appropriate habituation and further observation to assess the growth of worship independence.

Penelitian ini bertujuan mendeskripsikan strategi guru dalam meningkatkan kemandirian ibadah peserta didik melalui pembiasaan Islami di TK Nur Jannah. Kajian menggunakan pendekatan kualitatif deskriptif berdasarkan jawaban wawancara guru terhadap tiga pertanyaan mengenai strategi pembiasaan, perbedaan tingkat kemandirian, dan indikator kesadaran beribadah. Hasil wawancara menunjukkan bahwa guru melaksanakan rutinitas salam, doa sebelum dan sesudah belajar, membaca surah pendek, berdzikir, serta membaca Asmaul Husna. Guru menerapkan keteladanan,

pendampingan bertahap, pujian, dan kerja sama dengan orang tua. Perbedaan kemampuan anak ditangani melalui bimbingan yang disesuaikan dengan tahap perkembangan. Kesadaran beribadah dinilai guru melalui inisiatif, konsistensi, antusiasme, dan pemahaman sederhana anak. Temuan ini merupakan keterangan guru, bukan bukti pengamatan langsung yang telah diverifikasi. Pembiasaan yang konsisten dan penuh kasih sayang dipandang penting dalam menumbuhkan kemandirian ibadah secara bertahap.

Keywords : Teacher Strategies, Worship Independence, Islamic Habituation, Early Childhood, TK Nur Jannah

I. INTRODUCTION

Early childhood education is an important foundation for the development of religious and moral values. At this stage, children learn through concrete experiences, repeated activities, and examples of behavior set by adults. Therefore, worship education needs to be carried out using an approach that suits the children's age and abilities.

Independence in worship among young children does not mean being able to perform every procedure of worship perfectly. Independence can be seen when children begin to remember routines, show a willingness to participate, and carry out simple habits without having to be constantly reminded by the teacher.

Islamic habituation is one approach that can help children recognize and repeat religious behavior in their daily lives. Activities such as saying greetings, reciting prayers, memorizing short surahs, engaging in dhikr, and reciting Asmaul Husna can be integrated with learning activities in kindergarten.

TK Nur Jannah serves as the context for a study of teachers' efforts to build worship independence through religious routines. Based on the interview responses provided, the teacher explained that habituation activities are carried out routinely, accompanied by direct role modeling and guidance that is gradually reduced.

Repeated religious activities do not necessarily result in an awareness of worship automatically. Children may follow instructions because of shared habits, while personal willingness and simple understanding still need to develop. Therefore, it is

important to distinguish between compliance with instructions and the emergence of initiative from the children themselves.

Developmental differences among students also need attention. Each child has different family experiences, language abilities, attention spans, and levels of readiness. Teachers need to provide flexible assistance so that habituation remains educational and does not become a source of pressure for the children.

Cooperation between the school and parents also determines the continuity of religious habits. Activities introduced at school are more likely to be sustained when families give children the opportunity to repeat them at home in a warm and consistent atmosphere.

Theoretically, learning through role modeling is related to the idea of social learning, namely that children can acquire new behaviors through observation and imitation. In the habituation of worship, the teacher serves as a behavioral model, while practical experience gives children the opportunity to build skills gradually.

Previous studies on teachers' strategies for training independence in early childhood emphasize giving trust, opportunities, support, and family involvement. Research on Qur'an education through habituation also provides examples of integrating religious activities into school routines. Both ideas are relevant for interpreting the information provided by the teacher at TK Nur Jannah.

Based on this background, this paper aims to describe the teacher's strategies for building worship habits without constant reminders, the ways of dealing with differences in students' levels of independence, and the indicators the teacher uses to recognize the growth of awareness of worship.

II. METHOD

This research was designed using a descriptive qualitative approach, focusing on the analysis of interview responses regarding the practice of Islamic habituation at TK Nur Jannah. The primary data available consist of answers to three interview questions put to the teacher. The identity and number of informants, the time of the

interviews, and the number of students are not stated in the materials provided, so this information is not assumed in this paper.

The analysis was carried out by reading all the responses, identifying the main points of meaning, and grouping them into three themes: strategies for habituating worship, adjusting assistance to developmental differences, and indicators of awareness of worship. The findings were then interpreted with the support of the literature listed in the first journal. Because no observation notes, documentation, or parent interviews are available, the conclusions are limited to the teacher's statements and cannot yet be regarded as verification of the impact on all children.

III. RESULT AND DISCUSSION

Based on the three available interview responses, the teacher at TK Nur Jannah describes Islamic habituation as the main strategy for fostering children's independence in worship. The teacher's explanation covers religious routines, role modeling, guidance, positive reinforcement, and family involvement. The findings in this section refer to the informant's statements, not to direct observation by the author.

The first theme concerns forming worship habits without constant reminders. The teacher stated that students are accustomed to reciting prayers before and after learning, saying greetings, reciting short surahs, engaging in dhikr, and reciting Asmaul Husna. The repetition of activities is intended to help children recognize the timing and sequence of these habits.

In addition to routines, the teacher explained the importance of providing direct role modeling. When the teacher practices Islamic behavior in daily activities, children have an example they can imitate. This imitation serves as an initial step before children are able to remember and perform the habits with less direction.

The teacher also uses reminders gradually and gives praise when children carry out worship activities of their own accord. Positive reinforcement is directed at building enthusiasm and self-confidence. In this context, a decreasing need for reminders is understood as one of the early signs of developing independence.

The second theme is how differences in children's levels of worship independence are handled. The teacher emphasized that students' abilities cannot be treated as the same because each has a different level of understanding, experience, and development. Therefore, guidance is adjusted to the needs of each child.

For children who still need help, the teacher explained that direction is given through direct examples, invitations to join group activities, and reminders that are slowly reduced. This approach allows children to remain involved without being forced to reach the same level of ability at the same time.

Meanwhile, children who are beginning to be able to follow the routines are given the trust to try simple worship activities independently. Providing this opportunity is important because independence cannot develop if every step is always taken over by adults.

According to the teacher, praise, motivation, patience, consistency, and affection are part of the guidance. This emphasis shows that the purpose of habituation is not only mastering recitations or following instructions, but also gradually fostering discipline and responsibility.

The third theme relates to how the teacher recognizes awareness of worship. The teacher stated that attention is given to the emergence of children's initiative, for example, beginning to recite a prayer before learning or saying greetings without always needing to be reminded. Participation in dhikr and the recitation of Asmaul Husna also forms part of the context for monitoring.

The teacher distinguishes between activities carried out because of direct instruction and behavior that emerges voluntarily. A child's consistency across various situations, enthusiasm in joining activities, and ability to explain simple reasons for praying are regarded as early indications that the child is beginning to understand the meaning of these habits.

Nevertheless, the teacher also stressed the need for repeated observation. A single spontaneous act is not enough to confirm that a stable awareness of worship has formed, especially in young children who still need adult examples and help in their daily lives.

Parental involvement is a supporting factor mentioned in the interview responses. The teacher believes that habituation at home is necessary to maintain the continuity of the routines introduced at school. However, the available materials do not include parent interviews, so the implementation of these habits at home cannot yet be verified.

Overall, the three themes show the interconnection between routines, role modeling, gradual assistance, positive reinforcement, and evaluation through children's initiative. These findings are consistent with the conceptual framework in the initial journal. However, assessing the actual success of the strategy requires periodic

observation and supporting data so that changes in students' behavior can be explained more convincingly.

IV. CONCLUSION

Based on the interview responses of the teacher at TK Nur Jannah, the strategies for improving independence in worship are carried out through consistent Islamic habituation, role modeling, gradual reminders, praise, and cooperation with parents. The forms of habituation mentioned include greetings, daily prayers, short surahs, dhikr, and Asmaul Husna. The teacher adjusts guidance to each student's abilities and gives children who are beginning to become independent the opportunity to try without constant direction.

According to the teacher, awareness of worship can be recognized from children's initiative, consistency, enthusiasm, and ability to explain the purpose of an activity in simple terms. These indicators need to be observed repeatedly and should not be used to compare children rigidly. Further research is recommended to complement the interviews with direct observation, documentation of activities, and statements from parents so that the effectiveness of Islamic habituation can be assessed more comprehensively.

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