

The Implementaion of Habituation Method of Early Age Students and the Characteristics in the Islamic Boarding School of Salafiyah

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Abstract

This research is based on facts about the increasing of Islamic boarding school for early age students. Does the existence of the increase can be an institution that can accommodate the development of the mental of children? As a golden age, early ages become a very strategic entrance to the continuing of children education in the stage of elementary school to the next stages. To determine the level of effectiveness, it certainly depends on many factors, among which is the method that is applied by the manager of the boarding school. This study aims to explore and analyze the implementation of the habituation method to the early age students in Islamic Boarding School of Salafiyah, Proto, Kedungwuni, Pekalongan Regency. To uncover the data comprehensively, the researchers applied a qualitative approach, referring to the standard of field research. The source of data is obtained from the caretaker, teachers, and the representative of early age students randomly, through interviews, observations, and documentation study. To examine the validity of data, the researchers use triangulation of source of data, observation and theories. The technique of analyzing data is conducted through reduction, display, and verification of data. The results of the research showed that the application of the habituation method in daily activities for early age students emphasize on amaliyah diniyah yaumiyah. The habituation of students prioritizes daily ethics, taking ablution, praying in congregation, reciting the Koran, daily prayers, and maintaining cleanliness. However, the habituation has not concerned the cognitive domain in a standardized manner as the cognitive instructions are handed over to schools where students study formally; the boarding school is paid more attention to the affective and psychomotor domains. Their habitual characteristics take place naturally without any obvious standards. As a boarding school of early age students of Salafiyah, the students are more directed at habituation to live in the family as is usual. While the caretaker and teachers have run optimally like their parents themselves.

Keywords: Habituation, Islamic Boarding School, Salafiyah, Early Age Childhood

Abstrak

Riset ini didasarkan pada fakta tentang merebaknya pondok pesantren bagi anak usia dini. Apakah kehadirannya mampu menjadi lembaga yang mampu mengakomodasi perkembangan jiwa anak atau sebaliknya. Sebagai masa emas, usia dini menjadi pintu masuk yang sangat strategis bagi kelanjutan pendidikan anak pada tahapan pendidikan dasar hingga

tahapan selanjutnya. Untuk menentukan tingkat efektivitasnya tentu saja sangat bergantung banyak faktor, di antaranya adalah metode yang diterapkan para pengelola pondok pesantren tersebut. Penelitian ini bertujuan untuk mengeksplorasi dan menganalisis penerapan metode pembiasaan pada santri usia dini di Pondok Pesantren Salafiyah Proto, Kedungwuni, Kabupaten Pekalongan. Untuk mengungkapkan data secara komprehensif, peneliti menerapkan pendekatan kualitatif yang mengacu pada standar penelitian lapangan. Sumber data didapatkan dari pengasuh, ustaz, dan perwakilan santri usia dini secara acak, melalui wawancara, observasi, dan studi dokumentasi. Pengujian keabsahan data menggunakan triangulasi sumber data, pengamatan, dan teori. Teknik analisis data melalui proses reduksi, displai, dan verifikasi data. Hasil riset menunjukkan bahwa penerapan metode pembiasaan dalam kegiatan keseharian bagi santri usia dini lebih menekankan pada *amaliyah diniyah yaumiyah*. Pembiasaan santri memprioritaskan pada etika keseharian, pembiasaan bersuci, salat berjamaah, mengaji Al-Qur'an, doa-doa harian, dan menjaga kebersihan. Pembiasaan tidak menyentuh pada ranah kognitif secara terstandar. Urusan kognitif diserahkan pada madrasah dan sekolah tempat santri belajar formal, pesantren lebih perhatian pada ranah afektif dan psikomotorik. Karakteristik pembiasaannya berlangsung secara natural tanpa adanya standar yang jelas. Sebagai pesantren anak usia dini bercirikan Salafiyah, santri lebih diarahkan pada pembiasaan untuk menjalani kehidupan dalam keluarga sebagaimana lazimnya, antara pengasuh dan ustazahnya memfungsikan diri secara optimal seperti orang tuanya sendiri.

Kata Kunci: Pembiasaan, Pesantren, Salafiyah, Anak Usia Dini

INTRODUCTION

A study which has never been disappeared in the praxis of education from time to time is regarding the application of the method. This is reasonable because the subject of education is always changing and is influenced by the dynamics of life engaged with it. The conditions have occurred not only in formal education such as school and *Madrasah* but also in non-formal education, such as Islamic boarding school. The existence of the method becomes significant because the selection and the application of it must employ the aspect of effectiveness and relevance to the material delivered. Thus, the success of education can be easily achieved (Arief, 2003).

Referring to the opinion of Daradjat (2001), the method helps teachers or educators in achieving the goals quickly and accurately. The result is reliable and can be examined by tracing the way of teaching so that we can find out the weaknesses and improve in implementing the task. The application of method must be adjusted with context, subject, type and level of the education. One of the effective methods which are used at an early age level is a method of habituation. Through the habituation, all activities in the school will take place regularly and continuously to train certain habits, ultimately in relate to the

development of the individual personalities such as emotional control, discipline, character, independence, self-adjustment, and interaction with others. This method will become one of the determinants of children's characteristics, especially if the children are studying in boarding school.

Habituation is a way of repeating activities which are continuously undertaken in life. The actions which are always done will make them easier in doing, saving the time, energy, and the mind of a person so that the habits will make the people accustomed to doing it and feel no burden as well. The habits that have been ingrained are difficult to disappear because it has been deeply ingrained. Therefore, getting used to doing something is one of the effective methods in the process of students learning. For the early age children, there is a tendency that their behaviour is shaped and familiarized through what they see and what they experience of the fellow peers around their surroundings. The process can empirically lead to the pattern of moral education. For example, a child which is always shown with good behaviour in his/her daily life, then his/her observations, memories, and the response will be certainly reflected on good habits. Through the motor, the child will imitate and practice it spontaneously, even though there are no instructions from others.

The current movement of modernization and globalization which have penetrated in the era of industrial revolution 4.0 can provide a very complicated impact on the growth and the development of the children. The massive use of information technology, such as mobile phones which are free and without any strict filters, has caused the early children accustomed to seeing and obsessed to use it. In such a situation, parents are required to provide adequate education facilities and full of responsibilities in order to the golden age of the children is not carried away by the technological consumerism uncritically. The facts indicated that not all parents are well-prepared to educate their children in 24 hours a day. This situation is caused by the activities which demand career development outside the domestic area, being a formal or non-formal worker; even many of them are working outside the city or abroad. The presence of the institution of formal or non-formal education, for the parents, has been the main alternative and full of expectation for the continuity of their children education. Often, non-formal education institution such as boarding school is chosen by the parents, as a businessman, who tend to achieve their career in economy to entrust their children to be educated in the boarding school. This

option is considered as much better, compared to leave their early child on a surrogate parent such as grandparents, maids, or others.

In finding out a person to be a caretaker, a number of parents then choose to put their children into a boarding school to make sure the children are better supervised and educated. Furthermore, the planning of the religious development of early childhood is aimed to generate children which are *Saleh*, beneficial for their parents and others. Although the success of the religious development of the early childhood in the boarding school has not worked out well in the aspect of knowledge, in term of daily attitude among early childhood has been instilled well, also, the children are easy to mingle with others (Mulyanah, 2015).

Referring to various empirical experiences of the pattern of parenting above, many parents have made the boarding school as an alternative school for the interests of their children education. One of the typical boarding schools is a boarding school which is devoted to early age students. According to the Presidential Regulation of the Republic of Indonesia Number 60, 2013 concerning the Development of Holistic-Integrative Early childhood, it is stated that the early childhood is defined as a child from the unborn baby until the age of six which is classified into a fetus in the womb until birth, born to age 28 (twenty-eight) days, ages 1 (one) to 24 (twenty-four) months, and ages 2 (two) to 6 (six) years. Accordingly, the early childhood boarding school is an institution of boarding school which is intended for a baby born up to six years old. As what has been stated by Wiyani (2006) that the early age education is a conscious and planned effort to actively and creatively create the learning atmosphere and the process of learning devoted to children age 0 to 6 years so that the children can have emotional, spiritual, and intellectual intelligent. Again, for the early age students, this kind of education is carried out, as a strategic effort, to prepare qualified generations of the nation to face the future life which is more competitive and challenging. With all its inherent potential, the boarding school has been used as a foundation of the moral development investment and has been a place to prepare more independent generation through the process of 24 hours mentoring and supervising, under the supervision of a caretaker and teachers.

The early childhood boarding school is different from a daycare centre. The daycare centre is a social institution which provides services to infants or toddlers who are feared to experience obstacles in the growth because they must be left by their parents or mother to

do the working career. The daycare centre is an organized effort to care for the children outside their house which last several hours because their parents could not completely look after them in a day. While in the boarding school, the students are under the care of the boarding in 24 hours. Hence, the difference is that the daycare centre is as a compliment while the boarding school is as a substitute of the parental care which is temporarily before they are given back to their parents (Mansur, 2009).

Even though the number of boarding schools for early childhood has not been too many, the existence of such a boarding school has been gradually increasing from year to year, especially since the Reformation era. In Pekalongan, the existence of early childhood boarding school is developing, one of the examples is the Islamic Boarding School of Salafiyah Syafiiyah IV which is located in Proto Village, Kedungwuni District, in Pekalongan Regency.

This Boarding School is a branch IV (Four) of Tahfidz College of Salafiyah Syafiiyah which focuses on *tahsin* and *tahfidz* of Qur'an, with students of Secondary School range of age. The Islamic Boarding School that is used as the location of this research has more than half of students with the range of age of Kindergarten and Islamic Elementary School. The full name of the institution becomes the Islamic Boarding School of Salafiyah Syafiiyah IV, which focuses more on handling early childhood students (interviewee, 2017).

The Islamic Boarding School of Salafiyah Syafiiyah IV was officially inaugurated since 1993 under the manager of Mr Kyai Baidlowi. Although the boarding school has had early childhood students since 1993, the number of students has fluctuated. It means that sometimes students who enrolled in the boarding school were many but sometimes were not. Since it has been established, there were only four early childhood students until today research took place, there are twenty early childhood students who are enrolled. In the Islamic Boarding School of Salafiyah Syafiiyah, all students will get services of Islamic education which prioritize the habituation through several activities such as purification, prayer in congregation, reciting the Qur'an and so on (interview, 2017). Since entering boarding school, the early age students are trained to be able to adapt to the surrounding environment. The condition of the environment has played an ultimate role in spontaneous learnings of the students who have been active agents so that the environment should be enjoyable and provide opportunities for the students to develop their potential as early age individuals (hidayatullah, 2014).

In the age of nearly 25th, the existence and the development of the Islamic Boarding School for early age students are not very good and tends to be stagnant, especially if it is seen from the quantity of the students. Also, the aspect of the standard of infrastructure is still simple because it has not been separated from, still integrated with, the house of the Kyai. The students are technically staying in a house with the touch of Kyai as a substitute caretaker that is constitutionally a person who is given the right or authority to undertake childcare. If it is placed side by side with the theory of educational management and the standard of the national education, this boarding school can be categorized as a school which still uses the pattern of the authoritative parenting management from the caretaker.

Based on the facts and the data above, the authors are interested in exploring them in the form of research, by making the application of habituation method and its characteristics as the main locus. To explore the information in more depth, the researchers choose the type of field research which uses a qualitative approach (qualitative research). Referring to the opinion of Creswell (2010), the researchers as the main instrument will collect their own data from the informants face to face throughout the study. The source of the primary data is direct information from the subjects of the research that consist of Caretaker, Teachers, and the representative of the students that are proportionally random chosen. Sugiyono (2005:59) pointed out that the secondary data in the research are obtained from the literature study and the documentation derived from literature, regulations, and documents related to the theme of the study.

In collecting the data, the researchers use a variety of strategies such as interviews, observations, documentation, and audio-visual materials (Cresswel, 2010: 269-270). To examine the validity of the data obtained, the researchers apply the technique of triangulation (Rahardja, 2010) which includes: (1) triangulation of method, (2) triangulation between researchers (because the research is conducted by the team), (3) triangulation of the source of data, and (4) triangulation of theories. In the stage of data analysis, the researchers use the model of the analysis of qualitative research which has been developed by Creswell (2010) through six stages. First is processing and preparing the data that will be analysed in a general sense. Second is reading the whole data to be analysed specifically. The third is analyzing the data in more detail by coding the data. Fourth is applying the process of coding to describe the setting, people, categories, and the themes that will be

analysed. The fifth is describing the themes which would be presented in the narrative form. Sixth is interpreting the data.

DISCUSSION

Profile of Islamic Boarding School

Islamic Boarding School of Salafiyah Syafi'iyah IV was officially established since 1993 and is registered at the Ministry of Religion Affair with a number of the statistic of Islamic Boarding School 512332613013. The existence of the boarding school was also legalized through the release of Charter number: Kd.11.26/5/PP.007/0697/2008. The history of the establishment of the boarding school was begun by the death of the caretaker's wife in 2002. The wife of Kyai Baidhowi was passed away and left five children. The first child had just graduated from Madrasah Tsanawiyah (Junior High School) and the youngest one was still 51 days old, one month and a half. Mr Kyai Baidhowi's family including his little brother stayed in Jakarta so that he was the only one who stayed at home together with his children. To fulfil the economical needs, the young Baidhowi was left for Jakarta. When he was working in Jakarta, his mother suggested him to go back to the village. His mother said, "take care of your children at home and let your brother who will provide your needs". Then, the young Baidlawi accepted his mother's advice and finally, he returned and gathered with his children. One day his mother returned from Jakarta and again suggested him to teach "*Nderek mulang*" in Pajomblangan, in the Islamic Boarding School of Kyai Abdul Hamid, at least one year to get experiences (Interview). By following the instruction of his mother, the young Baidlawi finally run his desire to teach. In the middle of his teaching career in Kyai Abdul Hamid's Boarding School, there were children who were interested in staying to study religion in his house as many as 5 stayed students and 15 students who did not stay in Kyai Baidlowi's house. Taking into account the situation, the idea of setting up the Islamic Boarding School for young learners is started to think about.

The number of students is indeed not many because the facilities used are also limited, a house that is shared with the caretaker and the family together with his students. There are a variety of backgrounds of the parents who entrust their children to live with the caretaker as early age students. Some of the parents are workers who live outside the city, a single parent, Indonesian immigrants who work in abroad, even there is a student

whose parents are divorced then they are afraid of the child are being neglected and many other motivations. However, with the lack of students, the caretaker is then able to watch them in more intensive. Referring to the research result of Takrifin, et al (2013), the Islamic Boarding School is classified as the institution which is established independently by a *Kyai* or cleric. Furthermore, the Islamic boarding school has its own uniqueness compared to the other educational institution because it appeared from the interest of people themselves. Nevertheless, Islamic boarding school does not then reject and deny various system and model of educational adaptations as a result of the movement in the middle of modernization.

As a boarding school which is relatively small, the caretaker prefers habituation as a method which has been consistently applied since the first establishment until today. Through the habits method, the caretaker could bring the students to daily routines which might seem simple, easy, and not exhausting for the early age students. The habits which could be carried out include habituating to good behaviours, skills, educated games, and positive thinking. Through these activities, it is stated that something which has been familiarized will eventually become a habit at a young age and uneasy to change and keep continuing until old age as well. It is based on what has been said by Mr Kyai Baidlowi:

“what we considered to be important is that the students have good habits in daily activities, not doing something strange, also violating moral conduct. This can be very important as those habits will become their assistance in the future. This boarding school has no high vision, mission or target for the students to have any kind of skills. The principal thing is that they have good habits from the time they wake up until they go to sleep again. Before the students are returned to their parent, I have told to the parents that the responsibilities I had were more focused on good daily behaviours. What I expected is that if the students have been out from the boarding, they have had good habits and when they are adult, they can easily apply them without any burdensome”.

The expected outcome from the habituation that carried out by the educators is to create positive habits for their students. The students will get used to doing Islamic teaching values and will be more expected to be a *Saleh* Muslim in their future life (Suardi, 2003) because the indicator of a *Saleh* Muslim can be looked through the habituation of their good deeds. In addition, in the context of putting the basics of education and learning, the habituation has been one of the important education methods, mainly for the children. A child will always follow and obey the rules by familiarizing them with good deeds whether

within the family, in the formal education institutions, or in the midst of society. A good habit has a very strategic role to foster the characteristics of the children and will affect until they are adult.

In line with the massive spread of mobile phones and gadget in a variety of public segments, it has a negative impact on the intensity of the use among children, including early childhood. Among children and adolescents, playing gadget, video games, and Internet use apparently give an addictive effect on children and can risk their health. Those can physically affect the increasing of weight body Index of the children, on the other side, it can also mentally affect the mindset and the behaviour. At this point, the Islamic boarding school of early childhood becomes significant. It is compatible with the view of the caretaker as follows:

“As a caretaker, I tried to maintain the students never use, even touch cell phones and the kind. It is because if the students have known and used the tools, it will certainly be hard to control and can lead to addiction as well. Alhamdulillah, I and my family are able to give a role model by not using handphone in front of the children. When there was something important that I need to use the handphone or something like that, I would stay away from the children. I can be in my own room and lock the door or go out from the house then find the comfortable place to use it so that the children cannot see what I do or stimulated to use it. Indeed, it is quite hard to control the self from the influences of technology in today’s era. But, how would we do then, the children are a mandate from their parents. As much as possible I need to take care of them wholeheartedly, like my own children. Taking into account the children are innocent. Therefore, their heart must be filled with the goodness although it is simple and seems trivial”.

Urgency and Objective of Habituation

Every single activity has a level of urgency for life. Similarly, the chosen of the habituation method also becomes very important because it involves the development of children in order to be similar to their ages increasing. Regarding the importance of habituation, the caretaker stated that:

“Habituation is very important because it is basically the essence of the learning process. Thus, it is very significant for parents or caretakers to instil this sort of habituation because bear in mind, every child is always expected and prayed to be *Saleh* or *Salehab* in the future. To actualize that purpose, that needs seriously effort through the exercises and habits which must be set since they are young. The children will be valuable not depends on how the parents or the educators direct them. Therefore, it is important if

parents can get used to the goodness of their children. We should be quite serious to them because they are the mandate of Allah that must be guided and educated properly. With a touch of good and repetitive habits, the children have actually been trained to do goodness and will grow to be better people and one day they will get the results of what have been already done before. On the contrary, if the children are left without any correct directions, it will be very dangerous because they might find difficulties to determine which one is good to do or not. The impact is that the children will not have a true purpose in life and life is not clear regulated as well. As a result, they have the potential to be nation generations that do not understand religion and rule of life. Moreover, they will not have clear aims in their life”.

A goal is defined as an ideal condition which would be actualized or the expected something. The goal can be achieved after a certain process has been carried out and serve as a guide in every single activity (Suraji, 2011). The dominant method that is applied to the Islamic boarding school is habituation. The question is then why does the caretaker prefer the method of habituation which is dominantly used to direct the early childhood student? The caretaker pointed out the reason by outlining the purpose and the importance of it through the following statements:

“The students are still children and have not been many negative influences. Thus, it is better to fill them with good activities which are in line with the manners developing in the society, Islamic religious teaching, and also the tradition is known correctly. The purposes are: the students can have good behaviours, get along with their friends happily, recognize ways to respect their parents or other people who are older, and are not easily tempted by things that might harm themselves or others. Indeed, I don’t write those purposes because if they are written, they seem rigid and even sometimes unrealistic”.

Looking at the set of purposes which are elaborated by the caretaker above, it is apparently in line with the theories developed in the psychology of education which affirms that habituation is the process of building new habits or improving the existing habits. The habituation has used not only commands, role models, and specific experiences, but also rewards and punishments. This aims to get students who have new attitudes and habits which are more appropriate and positively in line with the needs of time and place (contextual). In addition, the meaning of appropriate and positive here is compatible with the norms and moral values which are applied whether it is religious, traditional or cultural (Syah, 2000). In line with Syah, Daradjat (2005) pointed out that the purpose of the method

of habituation is also to establish morals and religion of the children because through the habituation, we can incorporate positive elements in the personality of the children which are growing. For children, getting used to doing something with good behaviour will make superior mindset and morals, and build an impressive character. Having tried to serve education for the development of early childhood, not only the target of the development of intelligence and skills are required, but also positive habits that should be instilled since childhood. The option of the method of habituation will become the strongest pillar to educate the early childhood students and is also the most effective method to build the faith of children and improve their morals, which based on the process of participation which is direct or not. Undoubtedly, educating the children using the habituation is the most guaranteed way to bring positive results, while educating and training after adulthood is very challenging to achieve the perfection (Ulwan, 1993).

Observing the noble purposes above, the use of habituation method, especially around Islamic Boarding School area which constituted subsystem of religion education, becomes very urgent. Bear in the mind, the education of religion is not merely delivering verbal messages, which are sufficiently conveyed on the aspect of cognitive, but rather on dimensions which are more fundamental and essential, namely: transfer of values, deeply instilled the values of faith teaching of religion in students (Muhlisin, 2010).

Furthermore, examining the point of the interviews and the theories developed, the method of habituation for the students intends to get used to the behaviour, skills, mindset, in order to create positive habits for the students. Therefore, the students will be trained and educated consistently and continuously, so that it is really instilled the positive values in the students whether on cognitive, affective and psychomotor.

As a method of learning, habituation has advantages and disadvantages. The advantages of habituation method as a learning method are as follows:

- 1) The method can save energy and time well.
- 2) In history, the habituation method is written as the most successful method to form personalities of students.
- 3) The habituation is not only related to lahiriyah aspect but also relates to the aspect of *bathiniyah*.
- 4) The building of habits which is carried out by using the method of habituation will increase the accuracy and the implementation quickly.

5) The building of habits makes complicated movements become automatic (Sagala, 2003).

In addition to the advantages, the use of habituation also has several disadvantages, including:

- a. Requiring educators who can be role models for the students.
- b. Requiring educators who could actualize the theories of habituation into real life.
- c. Requiring educators who are really able to be used as role models in instilling values to the children.
- d. Sometimes, the repetitive training constituted the monotonous and boring things (Sagala, 2003)

Planning of Habituation

The use of any kinds of methods in educational institutions needs to be planned well. The planning is certainly conducted by every single educator of the course through several fully-developed considerations. In the theories of education, it is stated that well-prepared planning is indicated by the chosen and the use of a method which must be able to employ the aspect of effectiveness and relevance to the material to be delivered. By doing so, the success of education can be easily achieved (Arief, 2003). It is imperative to recognize as discussing education is also necessary to involve many sides, ranging from educators, students, managers, and other stakeholders. As an effort which is set for a certain period of time, education has a transformation process of value which must require all the components to be met in a more planned way. The planning must be adjusted with the ability of educators, students, material, and objectives to be achieved, as well as the condition in which the learning is taken place. The planning of the method has also affected in preparing the development of students to strengthen the students' values to be received.

Undoubtfully, planning to have good habits, though feeling hard to do with all the consequences at the first time, constitutes an effort which enables human to carry good morality, both in short and in a long period of time. The efforts must be continuously conducted to get positive impacts expected. Again, continuity is certainly able to yield patience. It is like someone who needs to be disciplined to consume bitter medicines to heal his/her illness. Therefore, everyone who could get used to the good deeds patiently,

their soul then will be gradually patterned and will make their characteristics and personalities glorious.

To encourage the habituation which leads to the building of glorious character and personalities, the caretaker, as an endeavour, has planned a number of activities which started from the time they wake up until they go to bed again. It is based on the results of the interview with the caretaker (2017):

“We try to maintain the children by planning daily activities which are easily accustomed to them, starting from getting up to bed on time, getting used to praying Shubuh together, morning shower, having breakfast, preparing the devices to kindergarten and Islamic Elementary School, playing and doing activities in the boarding for those who have not got into the school, permitting and greeting before going to school, greeting and reporting after going home from the school, doing positive games, doing ablution before praying, doing Ashar praying together, reciting the Qur’an, doing Maghrib praying together, studying school lesson or doing the homework (if exist), doing Isya praying together, going to bed on time and certainly doing ablution before praying together”.

Implementation of Habituation

The implementation of the method of education intends to ascertain whether the plans which have been set can be effectively implemented through certain steps. The procedures for implementing the educational method are processes set based on certain steps so that the implementation achieves the expected outcomes. In the institution of formal education, learning implementation indicates how the competences of educators in carrying out learning activities in the class (Suprihatiningrum, 2013). Whereas in the context of non-formal education such as Islamic Boarding School, the setting is certainly different. It is not the class but the internal setting of the Islamic boarding school in which the students receive the education.

The learning implementation in the Islamic Boarding School of Salafiyah Syafi’iyah IV emphasizes the role of educators to encourage the students to follow activities pertaining to the religious values by modelling their educators. The boarding school focuses on more providing good models by trying to emulate the figure of Rosululloh, the friends of *Rosululloh*, *tabiin*, *tabiit tabiin*, and all clerics from the past until today. The endeavours of the boarding school are to try to follow the model which reflected in the personalities of

the Prophet and the friends. By doing so, the students are expected to be able to express truth, virtue, straightness and the height of their morals (Hasyim, 2004).

The fact above illustrates that habituation and modelling is significant evidence of the implementation of education that must be noticed by the educator, mainly to develop the students' personalities. Furthermore, both habituation and modelling will gradually develop certain attitudes and behaviours of the students to be stronger and clearer and eventually become unbreakable because it has been part of the personality.

In general, the implementation of education of Islamic Boarding School of Salafiyah Syafi'iyah IV can take place based on the plans which have been set and programmed. Indeed, the method has more emphasized the habituation which compressed in the daily routine activities by strengthening the development of religious values of the students. The implementation of activities which are routinely undertaken each day will impact positively on the students because the learning which is carried out through the habituation aims to prepare the students as early as possible to develop their attitudes and behaviours in accordance with the religious values. Through these daily routine activities, everything taught will impress on the mind of the students and the effects will be recognized as they get older and good habits will stay impressed and are difficult to remove. Regarding the implementation of habits in the boarding school, Ustadzah stated that:

“This boarding school has applied the activities which are not tight and tough, nevertheless, we emphasize on the things that will be meaningful later for the students after going out of the boarding school. This is not an institution which might accelerate providing the material to achieve certain targets because, for the students who have been enrolled in Kindergarten or Elementary School, they have got from their school. We only underline on the process of habituation of non-schooling activities with balance, so that the students might not be lack of interest”.

While recording the implementation of habituation, the researchers found out the main activities which are always accompanied continuously from morning to night. The activities include: getting up from bed on time, praying Shubuh together, doing shower on time, having breakfast, preparing devices before going to formal school, greeting and shaking hand before going to formal school, doing activities in the boarding for those who have not entered the formal school, shaking hand and reporting after going home from school, playing positive games, taking a nap for the students who need it, praying Ashar together, studying to read and write Al Qur'an, having dinner before evening, praying

Maghrib together, reciting al Qur'an, praying Isya together, studying the school material or doing homework, going to bed on time and getting used to doing ablution before praying together.

The sort of habituation on those routines is certainly applied to the early age students which are adjusted to their condition of development. Because the early age students have not been able to accept something not concrete, the boarding school then focuses on things which are tangible relating to the main activities of the students. To perpetuate those habituations, the caretakers always provide models continuously. In addition to the habituation, there are strategic messages of the repetitive training process, which is at a certain level, affected the understanding of the students to the process they are going through. Besides, the students will acquire certain skills, abilities or characteristics from the ways which have been repeated. All those activities are designed in order for the students can easily do and without any burden. Thus, the students will automatically turn the activities to become regular routines and have no feeling it as a burden. Moreover, if it has become student habits, then it will be something needed. It is true that the characteristics of students are influenced by the customs and habits of their surroundings. The habits which have been regular routines constituted strong pillars to develop discipline as one of the character variables. It is undoubtedly that providing learning which is conducted by getting used to the students doing activities since they are childhood will lead to strong characteristics, which is the result will be different if it is done by adults.

This boarding school tries to refract everything that refers to current character trends which are influenced by negative viruses in the surrounding area. In its implementation, the students are affected by what they hear and see such as attractive television shows, many early childhoods who play mobile phone and gadget, the fight or violence among children or adults in the outside area of the boarding, quarrels between neighbours, and disrespectful words which sometimes said from the people around the boarding. To look up the students' character which is, sometimes, affected by the surrounding area, the caretaker tries to persuasively guide with full of patience.

The habits which are given by the caretaker and teachers are categorized as habits that are designed intentionally so that the characteristics of students can be gradually built. Nevertheless, the early age students as imitators will also see and do the habits which are carried out by the teachers. Therefore, modelling has an important role to implement the

method of habituation. By adopting the opinion of Muhlisin (2012), the implementation of habituation method that is synchronized with modelling will consistently motivate the students, in five things: First, the students are loved by the caretakers, teachers in the area of the boarding; Second, the students will feel at home even though they are in the boarding school. In this context, the caretaker and teachers need to develop mutual positive thinking to the early age students; Third, the fulfillment of early age students which are free from underpressure situation. To complete the third motivation, it needs the ability to examine that every single student has individual differences physically, psychologically, and intellectually; fourth, there is recognition from the teachers to the early age students' need by assuming that the child has a human right that must be respected and productively developed; fifth, training and habituating the early age students to have responsibility need.

Evaluation of Habituation

Evaluation as a component of education is the process of monitoring the progress and development of the students. Also, evaluation aims to comprehend the effectiveness of a program provided to the students by looking at the principles of assessment, namely accurate, economical, and encouraging the learning quality (Mardapi, 2012). In addition, the assessment technique for the early age students has clearly used the authentic assessment in which the assessment is carried out based on the reality that can be seen naturally, including the competence of attitude, skills and pieces of knowledge. To the assessment of attitude competences, the boarding school uses observation instruments that are carried out continuously both directly and indirectly to the students' attitudes. In the aspect of skill assessment, the boarding school emphasizes on the instrument of practice examination, especially the practice of daily worship. While the assessment of the aspect of knowledge, the caretaker prefers to use oral exams in individual or in a group, especially in reading and writing Al Qur'an, worship readings, and daily prayers. It is empirically proven based on the observation that researchers observed, the student who has been considered as capable will be noted and provided a typical mark in the form of the tick by the teacher on the prepared book.

“The evaluation is carried out by me one by one around how does the development of their competences, if he/she has already been able to read the Qur'an, I can give them a tick in the sheet that has been read. Compared to praying, I always observe them one by one by surrounding them while

praying with the loudly reading and I bring *tek-tek* so the what they have been read is not in hurry (interview, 2017)”

As one of the processes that must be passed, evaluation at the boarding school for early age students must notice the aspect of humanism, especially for those who have not been able to complete the competences. This is very important as all activities in Islamic boarding school are an inseparable unity to educate the students based on the determined objectives. Steps which used to educate using punishment in the form of violence must be avoided. Thus, child harassment in boarding school will not exist anymore. Persuasive approaches and active communications to the caretaker of the boarding school seems to be important to provide suggestions concerning the pattern of student education in accordance with the Sharia of Religion and Constitution of the country (Lutfi, 2015).

Characteristics of Habituation

According to Purwanto (2007) that in line with Arief (2002), in order to the habituation in learning can be quickly achieved and succeeded well, there will be four-step that must be noticed: First, the habituation is started as early as possible before it is too late because the students have other habits which are contradictory to the things that would be habituated. Second, these habits should be conducted continuously, repetitive, and regularly, which then finally become automatic habits. That is why monitoring is required. Third, the educator should be consistent, be assertive, and remain steady to the predetermined stance. Fourth, the habituation that is firstly mechanical will become habits if it is accompanied by conscience. It is true that the educator must put a gentle attitude and compassion as a fundamental improvement to the students by maintaining a good potential of the students according to nature and carried out gradually.

The characteristic of the habituation method in this Islamic boarding school is like mechanical repetition, which is continuously conducted with the same activities every day. The habituation is undertaken deliberately so that the connection between stimulation and response becomes relevance and built inner the soul of the child. The process can establish knowledge, attitudes and skills which can be examined anytime and spontaneously. The endeavour of the caretaker and teachers that are routinely and in relaxed can contribute to the establishment of discipline and independence of the child under supervised by anyone or not.

The other characteristic which stands out in this Islamic boarding school is the role of the caretaker as a central figure. The characteristic of Islamic boarding school Salafiyah is identically related to the domination of Kyai as a caretaker as a model who becomes the main reference in deciding the policy. The existence of Islamic boarding school that is not limited by fences and integrated between the environment of education and people around, and located around the Mosque, has generated the individual character who have special character and unique. The habituation has become emotional social learning through strong interactions (Muntomimah, 2017) between students, caretaker, and fellow peers. Also, the neighbours of the Islamic boarding school can form a character of solidarity and high social life. The kind of pattern makes the early age students have the character of mingling with the people around without any specific insulation and pressure. Therefore, the students have freedom of psychologist through natural interactions around the boarding school area together with fellow peers of the village as partners of playing and expressing.

Determination Factors

Factor of Repetition

The boarding school does not provide a heavy curriculum. The habituation is directed to daily activities which are easy but continuously repetitive every day. The most important factor of habits building is repetition. As what has been exemplified by Arief that a child will get used to throwing trash in its place when the habit is often carried out until it eventually becomes his/her habit. Looking at this, the repetition factor plays a significant role in directing the growth and the development of the child to instil the correct religious teaching (Arief, 2002). The habituation is learning processes which are conducted by parents or educators to the child. Also, this intends to the child is able to get used to the good deeds and are encouraged by both religious norms and applicable laws. Therefore, good habits must be instilled as early as possible before the child has other bad habits (Purwanto, 2007).

Factor of Monitoring

Implementing the method of habituation requires monitoring. The monitoring should focus on systematic scrutiny of the consistency of discipline, although, in practice, it must be wise with always keeping holding the principle gradually so that the children are provided leeway within the reasonable limits. Hence, the habituation that is initially

mechanistic should have endeavoured in order to be students' awareness. This can be very possible if the habituation is applied together with the explanations and models so that in a certain period of time, the students will have a completed understanding and awareness.

Factor of Self-Acceptance

According to Maslow cited from Feist J and Feist G.J., self-acceptance is an individual's personality that wants to accept any kind of condition of him/her self, has positive response towards him/her self, and is not imposed by an anxiety and feeling shame to accept weaknesses and strengths (Maslow cited from Fiest, 2008). Having such feeling will avoid individuals to feel inferiority and lost of self-confidence which could be easily offended and will easily offend others (Daradjat, 2003). Through the self-acceptance, an individual can realize and acknowledge his/her personal characteristic and make relationships with others. Chaplin JP (2005) identified that factors which affect self-acceptance can be caused by a variety of things, including:

- a. A firm self-concept, an individual who has a firm self-concept will see something from time to time.
- b. Having a condition of pleasant emotion by not showing the absence of emotional pressure so that it allows the individual to choose which one is the best that conforms him/her.

Due to very significant, the repetition factors need to be paid attention in the method of habituation, so that whole activities which must be carried out continuously can be easily implemented, quickly achieved, and good results.

Referring to the theories, early age students are certainly expected to try to adapt to the surrounding area. Because the presence of environment as the main competence of spontaneous learning of the children as active agents is essential, the environment should be enjoyable and provide opportunities for the development of the potential of early childhood (Hidayatullah, 2014). As an Islamic boarding school that mingles with public houses area, the students can interact with fellow peers to play and enjoy the children life naturally, without any intimidation of frightened houses. At this time, the growth and development of students in many aspects are generally running into a period which can compound with the range of human life development (Sujiono, 2013) and it has been an interesting point from the Islamic boarding school of Salafiyah. The caretaker understands that the early age students are considered as a category of a sensitive period, they start to

feel sensitive to receive all efforts of development of the potential inside the students. In this period, the students start to feel the maturation of physical and psychological functions which are ready to respond to stimulations provided by the environment. This period is an appropriate period to establish the first basis to develop all competences of physic, cognitive, language, social-emotional, self-concept, discipline, morals, and religious values.

Early age is the age that tends to imitate parents as their closest people. Therefore, the parents of educators are obliged to set models or examples for their children or students. The early age child is a great copycat; they prefer hearing through their eyes to their ears. As the results, what should be recorded by the students are good and noble things.

CONCLUSION

The method of habituation for the early age students in Islamic Boarding School Salafiyah Syafi'iyah IV, Proto Village, Kedungwuni District, Pekalongan Regency was carried out using a realistic approach. Although applying the stages of planning, implementation, and evaluation, the method used was taken place naturally and not administrative oriented. In the perspective of management, the system of planning was still conventional. The option of alternative, programs, and the activities are limited to the internal interests of the Islamic boarding school which are practical and have not been related to the long-term things. What has been planned is only on the efforts of maintaining the existence by serving the existing students, without having to think about external interests pertaining to the mission of the boarding school directly.

However, the implementation of habituation in the learning of the early age students runs normally. To the students, the habituation that is highlighted starts from waking up on time, discipline in congregational prayers, discipline in taking ablution and bathing, eating on time, preparing devices and equipment before doing to formal school, traditions of greeting and shaking hands upon departure and after formal schooling, playing positive games, break time, reciting the Qoran, studying the school material, doing homework and maintain cleanliness. The orientation of the building of children's morals and personality becomes more dominant by prioritizing aspects of spirituality continuously.

In addition to the central figure of the caregiver, another characteristic of implementing the habituation method at the Islamic boarding school is the union of the

boarding school with the community without any building barrier. This condition makes the method of habituation is merged in the social-emotional learning of early childhood students through strong interaction between caregivers, peers and neighbouring pesantren who also shape the character of solidarity and high social life as well as having psychological independence that relatively supports the development of his age naturally.

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