

MOSQUE TOURISM PROGRAM MANAGEMENT TO FORM THE CHARACTER OF EARLY CHILDHOOD

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Abstract : *The educational function of mosques has not been optimally utilized to shape the character of early childhood due to the stigma that their presence in mosques only creates noise. The purpose of this study is to understand a management procedure for a mosque tourism program to develop the character of early childhood in kindergarten. The researcher used a case study research type. Data were collected through interviews, observations, and documentation, then analyzed using the Miles and Huberman data analysis model. The results of the study indicate four management activities for mosque tourism programs to shape the character of children. First, planning activities, namely determining the objectives, program targets and methods, formulating SOPs, determining needs, determining the time and mosques to be visited. Second, organizing activities include coordination and socialization of the program. Third, implementation, where children explore various things in the mosque, pray dhuha and give alms. Fourth, supervision is carried out through monitoring and evaluation activities by the principal. The implication of this study is the formulation of a conceptual framework for managerial activities in mosque tourism programs to shape the character of early childhood children, namely formulating plans, organizing, implementing, and supervising mosque tourism programs in shaping the character of early childhood children.*

Keywords : Character; Early Childhood; Management; Mosque Tourism.

Abstrak : *Fungsi edukasi masjid belum dioptimal untuk membentuk karakter anak usia dini karena adanya stigma kehadiran mereka di masjid hanya membuat kegaduhan. Tujuan penelitian ini adalah untuk memahami konsep manajemen program wisata masjid guna mengembangkan karakter anak usia dini di taman kanak-kanak. Peneliti menggunakan jenis penelitian studi kasus. Data dikumpulkan menggunakan wawancara, observasi dan dokumentasi kemudian dianalisis menggunakan analisis data model Miles and Huberman. Hasil penelitian menunjukkan ada empat kegiatan manajemen program wisata masjid untuk membentuk karakter anak usia dini. Pertama, kegiatan perencanaan yaitu menentukan tujuan, sasaran program dan metode, merumuskan SOP, menetapkan kebutuhan, menentukan waktu dan masjid yang akan dikunjungi. Kedua, kegiatan pengorganisasian meliputi koordinasi dan sosialisasi program. Ketiga, pelaksanaan, dimana anak mengeksplorasi berbagai hal yang ada di masjid, sholat dhuha, dan memberikan infaq. Keempat, pengawasan yang dilakukan melalui kegiatan monitoring dan evaluasi oleh kepala sekolah. Implikasi dari penelitian ini adalah terumuskannya kerangka konseptual kegiatan manajerial pada program wisata masjid untuk membentuk karakter anak usia dini, yaitu perumusan rencana, pengorganisasian, pelaksanaan, dan pengawasan program wisata masjid dalam membentuk karakter anak usia dini.*

Kata Kunci : Anak Usia Dini; Karakter; Manajemen; Wisata Masjid.

INTRODUCTION

Education is a medium used to shape the nation's character, so education must be character-based, giving rise to the concept of character education. Character education has become an urgent concept to implement today (Birhan et al., 2021; Masykuroh et al., 2024). The implementation of character education in Indonesia is influenced by the prevailing curriculum and government policies. In 2022, schools in Indonesia implemented character education through P5 activities in the independent curriculum (Darwis et al., 2025). P5 is an abbreviation for the Pancasila Student Profile Strengthening Project. In 2022-2025, character education was implemented to internalize the six values in P5, namely: 1) faith, piety, and noble character; 2) global diversity; 3) mutual cooperation; 4) independence; 5) critical thinking; and 6) creativity. Then in 2025, character education was implemented to internalize the character values in 7 KAIH. KAIH is an acronym for the habits of great Indonesian children. The 7 character values in 7 KAIH include: 1) waking up early; 2) praying; 3) exercising; 4) eating healthy and nutritious food; 5) loving learning; 6) being social; and 7) going to bed early.

The practice of character education with P5 and 7 KAIH is essentially aimed at addressing the problem of moral decadence among students in schools at all levels of education, including Early Childhood Education (Masykuroh et al., 2024; Utamimah et al., 2025). Some of the problems faced by early childhood in Indonesia include: First, children are not yet able to become disciplined and independent individuals. They are reluctant to be separated from their parents while studying at school. Parents even wait for them until they come home from school. As a result of this indiscipline and lack of independence, it is difficult for them to concentrate on their studies. Second, digital exposure, especially from gadgets, can lead to nomophobia and phubing. Nomophobia makes children reluctant to engage in daily activities such as worship, eating, and exercising. Phubing makes children reluctant to socialize with other children and with their environment.

Parents are aware that the above problems cannot be ignored. To address the problem of moral decadence in their children, parents currently tend to send their children to religious schools (Tadege et al., 2022). The hope is that these schools will provide their children with a substantial amount of religious material and activities, thereby developing their character (Lutfauziah et al., 2023; Wahid et al., 2020). However, in reality, character formation in early childhood is not simply about encouraging them to practice worship, but also about encouraging them to recognize goodness and consistently practice it out of a love for it (Marosi et al., 2024). In other words, moral consistency is needed in the practice of character education by teachers in schools. However, unfortunately, not all teachers can practice character education consistently due to limited time, facilities and infrastructure, and limited methods.

Teachers must consistently develop character in students, as character is not formed instantly. Character is formed through continuous improvement through creative and innovative character education programs (Basori et al., 2023; Munawwaroh, 2024). Principals, as leaders and educational managers, are required to utilize various resources, facilities, and infrastructure around the school to shape children's character.

One such infrastructure that can be utilized to shape children's character is the mosque. Whether we realize it or not, mosques serve an educational purpose for early childhood. However, young children are often kept away from mosques due to the societal stigma that their presence in mosques only creates noise and makes the place dirty (Moslimany et al., 2024). This fact means that the educational function of mosques for early childhood is underdeveloped. Furthermore, the use of mosques as a medium for character development in students is currently more common at the elementary and secondary levels. This research was conducted to examine the use of mosques as a medium for character development in early childhood students. The results of this research resulted in a novel guideline for early childhood schools on how to utilize mosques as a medium for character development in children from an early age. The purpose of this study is to describe and analyze the management practices of a mosque tourism program designed to shape the character of early childhood in kindergarten. By examining the management aspects of the program, we can describe the character education practices for children more comprehensively and systematically through appropriate planning, organization, implementation, and supervision.

METHOD

This study uses a qualitative research approach. It describes the experiences of the research subjects related to the research theme in a systematic and natural manner. The type of research used in this study is a case study. This type of research was chosen because the author examines a mosque tourism program intended as a preventative measure against moral decadence caused by an environment that is less than conducive to character development in early childhood.

The research was conducted at the Al-Fattaah Integrated Islamic Kindergarten located at Jalan Serayu Raya RT 6 RW 6 Sumampir, North Purwokerto, Banyumas, Central Java, Indonesia. The subjects in this study included 1 person in charge of student affairs, 1 Islamic religious teacher, 8 teachers and a principal, and early childhood students studying in class B of Kindergarten. The key informants in this study were the person in charge of student affairs and the Islamic religious teacher. Then, children studying in Kindergarten B were selected as the research sample based on the principle of population homogeneity,

where they are a class whose students are all actively participating in the mosque tour program. Meanwhile, the object of the research is the mosque tour program.

Based on the research subjects and objects above, the data for this study were collected through interviews, observation, and documentation. The researcher used unstructured interviews to obtain data related to the planning, organization, implementation, and supervision of the mosque tourism program to shape the character of early childhood children. Meanwhile, the type of observation used is participant observation, where the researcher was directly involved in obtaining data related to the implementation of the mosque tourism program and the actualization of character values by children when participating in the program. Then documentation is used to obtain written documents, photos and videos related to the mosque tourism program activities.

The collected data was then analyzed using the Miles and Huberman data analysis model technique with three stages, namely condensation, data presentation and verification. In condensation, the raw data collected was selected, focused on, and simplified through coding to form themes related to the research, namely planning, organizing, implementing, and supervising activities in the mosque tourism program. These themes were then organized into charts and their relationships were explored. The researcher then explained the relationships between the charts by presenting data on the planning, organizing, implementing, and supervising activities in the mosque tourism program to shape the character of early childhood. The data was then verified and concluded to describe the research objectives.

The researcher used triangulation as a data collection technique to obtain valid data. Using this technique, the author describes the research theme using data generated from interviews and observations. The first step is to compare the observational data with the interview data, namely whether what is seen in the field matches what the informant said. The second step is to compare what the informant said personally with what he said during the mosque tour program. The third step is to compare the interview results between informants from different perspectives: as an Islamic religious teacher, as someone responsible for student affairs, and as a school principal.

RESULT AND DISCUSSION

1. Results

This study aims to describe and analyze the management of mosque tourism programs in shaping the character of early childhood in kindergarten. The findings reveal that the management of the mosque tourism program is implemented through a systematic management cycle consisting of planning, organizing, implementation, and supervision stages as below;

1. Planning a Mosque Tourism Program to Shape the Character of Early Childhood

Based on the research results, it can be seen that the mosque tourism program was basically formulated and established to achieve the vision and mission of the Al-Fattaah Sumampir Integrated Islamic Kindergarten. The vision is to develop a generation of Quranic learners who are intelligent, cheerful, have noble character, and are faithful, enabling them to develop within their environment. The mission includes: 1) educating children to love the Quran; 2) training children to develop life skills appropriate to their intelligence; 3) building the character of students to be excellent, creative, independent, intelligent, cheerful, healthy, and sensitive to modern tastes; and 4) developing children's potential by showing high appreciation for the uniqueness of each child.

The vision is the ultimate goal that must be achieved. For an educational institution, the vision serves as the foundation for providing educational services. Therefore, the provision of educational services should ideally always be carried out to achieve the vision. To this end, the educational institution's mission is formulated. Essentially, the mission outlines the actions that must be taken to achieve the vision. From this mission, educational programs emerge, one of which is the mosque tour program. The mosque tour program is held to achieve the third mission, namely developing the character of early childhood. The program is also relevant to the three points of the vision: a generation of the Qur'an, noble morals, and faith. Therefore, it can be said that the mosque tourism program is relevant to the institution's vision.

Based on the interview results, it was revealed that the program was motivated by the teachers' belief that when children were taken on a tour of the surrounding area, they should not only use the mosque as a place to rest but also to worship there. This idea was then supported by the principal, who then established the mosque tour program as a program aimed at developing the character of early childhood. This determination became the basis for the implementation of the mosque tour program. Based on this policy, the person in charge of student affairs prepared and submitted a budget plan to the principal. After approval by the principal, he, together with the Islamic education teacher, developed a plan consisting of: 1) establishing the goals and objectives of the mosque tour program; 2) determining the implementation method for the mosque tour program; 3) developing Standard Operating Procedures (SOPs) for the mosque tour program; 4) determining the needs of the mosque tour program; 5) determining the mosques to be visited; and 6) establishing a schedule for the mosque tour program.

The purpose of the mosque tour program is to develop the character of early childhood. The character values developed include religiousness, social awareness, a love of cleanliness, health, discipline, and obedience. The target group for this activity is children in Kindergarten A and Kindergarten B, consisting of 61 boys and 45 girls aged 4 to 6. They are in their prime, requiring character education practices as a foundation for developing their academic abilities. Therefore, teachers may provide reading, writing, and arithmetic lessons for early childhood, but character education must remain a priority and be given a greater portion of the activity.

The student affairs officer and Islamic religious education teacher used the field trip method in the mosque tour program. This method is highly relevant to the program being implemented. The objects observed were the mosques in the surrounding area. For young children, this mosque tour program is not just a sightseeing activity but also an activity to guide them to walk to the mosque, practice ablution, perform the Dhuha prayer, pray together, set aside some of their money for charity, and maintain the cleanliness of the mosque environment.

To ensure that the mosque tour program can be implemented according to the method, a Standard Operating Procedure (SOP) was formulated. The Standard Operating Procedures (SOP) for the mosque tour program include three. First, the preparation SOP includes: 1) the teacher determines the mosque to be visited; 2) requests permission from the mosque administrator; and 3) announces the activity to parents and students. Second, the implementation SOP includes: 1) the teacher directs the children to the mosque; 2) the children remove their shoes and place them neatly; (3) the children explore various features in the mosque; 4) the children perform ablution; (5) the children practice the Dhuha prayer; 6) the children give alms to the mosque administrator; and 7) the teacher directs the children to return to school in an orderly manner. Third, the follow-up SOP includes: 1) the teacher asks the children to describe their experiences participating in the mosque tour program; 2) the teacher provides feedback on the children's stories; and 3) the teacher reflects on the activity.

Based on the SOP for the mosque tour program, the needs required to implement the mosque tour program can be identified. The principal explained that the person responsible for student affairs writes these needs in the form of a list and then includes it in the school budget plan for procurement. The Islamic religious education teacher then determines which mosques to visit. These mosques are located near the school and can be reached on foot. The visits are scheduled once every two weeks. Therefore, the children will visit a mosque twice a month. A total of nine mosques will be visited, as follows:

Table 1: Mosque Tourism Program Schedule and Learning Destinations for Early Childhood Character Development

No	Activity Conducted	Visit Plan
1	Mosque of an-Nass Perumahan Adipura	August 2025
2	Mosque of al-Ikhlas Perumahan Gunung Slamet	September 2025
3	Mosque of Nurussalam Perumahan Kalpataru	October 2025
4	Musholla of Muhajirin Perumahan Kalpataru	November 2025
5	Mosque of Rukhulloh Sumampir	December 2025
6	Musholla of Mujahidin Sumampir	January 2026
7	Mosque of Darussalam PJKA	February 2026
8	Mosque of Fatimatuzzahra Grendeng	March 2026
9	Mosque of al-Islah Sekolah Kepolisian Negara	April 2026

2. Organizing Mosque Tour Programs to Shape the Character of Early Childhood

Based on the research results, it can be seen that there are two activities carried out in organizing a mosque tour program to shape the character of early childhood: coordination and program socialization. Based on the results of interviews with Islamic religious education teachers, it was found that the coordination of the mosque tour program involved both internal and external parties of the school. Internal parties involved included the class teachers who teach in classes A and B, and the assistant teacher who is tasked with assisting the class teachers. He explained that all internal stakeholders were involved in the coordination activities because they would all be involved in the implementation of the mosque tour program and would be important actors in its implementation.

Before coordinating with them, the Islamic religious education teacher first coordinated with the person in charge of student affairs and the principal. They coordinated to discuss the schedule for the mosque tour program, the mosques to be visited, and the route to the mosques. The purpose of this coordination was to achieve a common understanding between the Islamic religious education teacher, the person in charge of student affairs, and the principal. Once a common understanding was achieved, the Islamic religious education teacher then coordinated with the class teacher and the accompanying teacher.

Based on the research results, it can be seen that coordination between stakeholders in the mosque tour program is carried out through meetings held every weekend. In addition, coordination is also carried out through teachers' WhatsApp groups, especially when they are unable to hold coordination meetings on weekends. This ensures coordination continues amidst their busy schedules implementing other school programs. Furthermore, coordination with external parties is carried out by Islamic religious education teachers with the mosque administrators that will be

visited by children at the Al-Fattaah Sumampir Integrated Islamic Kindergarten. This coordination is carried out to submit a visit request to the mosque and obtain permission from the mosque administrators. The mosque administrators grant permission to the school because they share the goals of the mosque tour program and the mosque's function as a non-formal educational institution.

Through the mosque tour program, the mosque administrators also hope that the mosque tour program will encourage children to worship and become active congregants. The person in charge of student affairs explained that children are the next generation of congregants who are now adults and elderly. The principal explained that the close and positive collaboration between the mosque administrators and the school in the mosque tour program has demonstrated community support for the provision of early childhood education services at the Al-Fattaah Integrated Islamic Kindergarten in Sumampir. This support is crucial in achieving the goal of the mosque tour program, namely to shape the character of early childhood.

The person in charge of student affairs explained that after coordination, a socialization was conducted. This activity was carried out to inform parents of the mosque tour program schedule by the person in charge of student affairs. After that, the teacher gave instructions to parents to prepare their children to participate in the mosque tour program according to the scheduled time. This is important to do so that children are fully prepared to participate in the mosque tour program. The more children are ready to learn, the more likely the learning objectives will be achieved. So, the more children are ready to participate in the mosque tour program, the more likely the goal of the mosque tour program, namely character development in early childhood, can be achieved. Socialization was carried out by the teacher to parents through the parents' WhatsApp group and through the organization the parents are involved in, IKTIKIYAF (Al-Fattaah Integrated Islamic Kindergarten Family Association).

3. Implementation of Mosque Tourism Programs to Form the Character of Early Childhood

The mosque tour program, designed to shape the character of early childhood, is led by Islamic religious education teachers. This is because upon arrival at the mosque, children will learn to perform religious worship activities. The research revealed that there are seven systematic activities within the mosque tour program, designed to shape the character of early childhood.

First, the teacher guided the children toward the mosque. Observations revealed that the student affairs officer coordinated the teachers' guidance. The children obeyed traffic rules by walking on the sidewalk and on the left side of the road. Walking empowers children to develop a passion for sports and become law-abiding citizens. They walked in an orderly manner, not in groups, fostering discipline. Teachers did not hesitate to reprimand children who were undisciplined and unruly while walking toward the mosque. Teachers stood to the right of the children as they walked, providing protection and comfort. This was also done when the children returned home from school.

Second, the child takes off his shoes and places them neatly. The activity was carried out when the children arrived in front of the mosque. Based on observations, it can be seen that when they arrived at the mosque, the children sat on the mosque veranda and automatically took off their shoes and placed them neatly in the places provided. The teacher explains that children have the initiative to take off their shoes and put them on their own shoe rack because they are used to doing it at school and also at home.

Third, the children explored various objects in the mosque. Observations revealed that after removing their shoes, they were given the opportunity to rest. Some children were seen walking around the mosque, allowing them to explore various objects within. They studied shapes, colors, quantities, and functions, engaging their thinking skills, which impacted their cognitive development. The children were also given the opportunity to eat and drink their packed lunches. They ate and drank in an orderly manner, beginning with a prayer. Teachers revealed that they always encouraged the children to practice prayer before and after meals. Observations also revealed that the children exchanged food and shared their food with friends who did not bring any. They were seen cleaning the mosque floor, which was dirty due to some of their lunches falling.

Fourth, the children perform ablution. Based on the research results, it was found that the ablution activity was coordinated by the Islamic religious education teacher. He directed the children to perform ablution in an orderly manner and not to waste water. Based on observations, it was found that the class teacher and the assistant teacher helped supervise the children in performing ablution. The person in charge of student affairs and the principal prepared a place for the Dhuha prayer after the children performed ablution. After the children completed ablution, they entered the mosque and recited the prayer for entering the mosque, led by the Islamic religious

education teacher. This prayer activity developed the children's ability to be obedient in worship.

Fifth, children practice the Dhuha prayer. Interviews with Islamic religious education teachers revealed that the practice of prayer serves as a medium to introduce prayer as a form of worship performed by Muslims. Furthermore, through the practice of prayer, children learn the movements of prayer while practicing memorizing short surahs and prayers within the movements. Islamic religious education teachers teach children to perform the Dhuha prayer by conducting prayer simulations. The class teacher and the accompanying teacher assist in correcting the movements when the children make mistakes. The Islamic religious education teacher corrects the children's errors in reading the short surahs and prayers within the movements. They each play their respective roles in the Dhuha prayer under the supervision of the principal. Observations revealed that the children perform the Dhuha prayer well, although their concentration tends to be unstable. The principal explained that the main thing he wanted to get from the practice of Dhuha prayer was an introduction to worship and the practice of short letters and memorizing prayers in prayer movements.

Sixth, children give alms to the mosque administrators. The alms are in the form of money. The amount of money given for alms is according to the child's ability. Children put the alms money into the mosque's charity box. Based on the results of observations, it can be obtained that some children gave IDR 2,000, some gave IDR 5,000, some gave IDR 10,000, and some gave IDR 20,000. The principal revealed that the mosque administrators explained to the children and teachers that the alms money is used to visit sick or disaster-stricken mosque congregants, purchase mosque cleaning equipment, pay for electricity and water, and to finance mosque maintenance so that the mosque is always well-maintained and can be used for community worship safely and comfortably.

Seventh, the teacher directs the children to return to school in an orderly manner. This activity is carried out after the children perform the Dhuha prayer and give alms to the mosque administrators. Based on the research results, it can be seen that the teacher directs them to return to school by walking according to traffic regulations. Before leaving the mosque and returning to school, the Islamic education teacher reminds them to recite the prayer for leaving the mosque. The class teacher stands in front of the mosque door to ensure that the children recite the prayer for leaving the mosque. If there is a mistake in the prayer, the class teacher asks the child to repeat it and guides the child to correct the prayer. After the children leave the

mosque, the student affairs officer monitors the children as they put on their shoes and leave the mosque grounds. The accompanying teacher then welcomes the children out of the mosque and accompanies them back to school.

4. Supervision of Mosque Tourism Programs to Form the Character of Early Childhood

Based on the research results, it can be seen that the monitoring activities in the mosque tour program begin with follow-up activities on the program's implementation results. Based on interviews with class teachers, it was revealed that the follow-up activities involved three activities. First, the teacher asked the children to describe their experiences participating in the mosque tour program. Second, the teacher provided feedback on the children's stories. Third, the teacher conducted a reflection on the activities. These activities were carried out continuously and directly involved the teacher and the children after they participated in the mosque tour program.

Based on the observation results, it was found that the teacher asked the children to voluntarily share their experiences during the activity, for both boys and girls. The children's courage to share their experiences enabled them to actualize their self-confidence. After the children finished telling their stories, the teacher provided feedback in the form of reinforcement and a reward in the form of a star. The teacher explained that the goal was to motivate the children to always optimally participate in the mosque tour program. Then, during the reflection activity, the teacher provided suggestions to the children so that they would participate in the mosque tour program even better in the future.

The teachers then report the follow-up results to the principal, who supervises the mosque tour program. The principal uses the results to measure the success of Islamic religious education teachers, those responsible for student affairs, and teachers in achieving the goals of the mosque tour program. To ensure success in achieving these goals, the principal also conducts oversight activities using monitoring methods.

Using the monitoring method, the principal conducts participant observation, actively participating in the implementation of the mosque tour program. The principal records key findings during the monitoring and then presents them to the teachers during monthly meetings. At these meetings, an evaluation of the mosque tour program's implementation is conducted to help shape the children's character.

Based on the evaluation results, it can be seen that the obstacles encountered during the mosque tour program include: 1) early childhood is a difficult individual to calm down on the street and in the mosque; 2) early childhood with all its activity

is a difficult individual to condition to perform ablution and dhuha prayer; 3) there are still a few children who like to cause trouble during dhuha prayer; and 4) there are still some children who like to run around the mosque area and inside the mosque. To overcome these obstacles, the principal optimizes the performance of the accompanying teachers to supervise the children and provide guidance to the children who are having problems.

2. Discussion

The first step in a mosque tourism program to shape the character of early childhood is planning. This plan serves as the initial step toward realizing the institution's vision and mission and describes the activities that will be carried out to achieve the program's goals (Birhan et al., 2021; Masykuroh et al., 2024). Based on the research results, it can be concluded that the planning process involved several activities. It began with establishing the objectives of the program. Subsequently, the organizers identified the target participants and determined the implementation methods. Standard operating procedures (SOPs) were formulated as guidelines for program implementation. The planning stage also included a needs assessment and the selection of mosques to be visited.

The goal of the mosque tourism program is to shape the character of young children. Achieving this goal will produce children who possess not only intellectual intelligence but also emotional and spiritual intelligence (Arta et al., 2023; Deliaty, Asbi, 2014). This implies optimal development across socio-emotional, religious, and moral aspects. These socio-emotional aspects are important for developing self-control, self-regulation, empathy, and positive relationships. Meanwhile, religious and moral aspects help children know God, perform acts of worship, distinguish between good and bad behavior, and cultivate commendable behavior (Swinkels et al., 2025). The above abilities are indicators of character-based early childhood (Masykuroh et al., 2024; Muhith et al., 2023). Children aged 4 to 6 will achieve these indicators through the mosque field trip program. This program uses a field trip method, where teachers take children outside the classroom to observe various things around them.

Early childhood is a sensitive period. They are highly curious about everything they encounter. That's why they love being taken outside and walking around observing the world around them. They can play and learn from the things they encounter along the way and in the places they visit. A trip to the mosque can be a fun activity for young children to learn about their surroundings. Psychologically, when children understand their surroundings well, they not only gain a wealth of knowledge about their surroundings (cognitive), but also develop self-regulation and social skills. With these

two abilities, children can learn to become adaptive individuals who care about their social environment.

To ensure the mosque tourism program can be implemented effectively and efficiently, and thus achieve its objectives, an SOP is prepared. An SOP describes the steps that must be taken systematically in carrying out a task. Islamic religious education teachers and those responsible for student affairs are responsible for formulating and establishing SOP. From these SOP, they can then identify the various needs that must be met to implement the mosque tour program (Asni et al., 2024; Qisom et al., 2024). These needs are met using the school budget, which is sourced from the tuition fees paid by parents. Whether we admit it or not, the financial side will also influence the smooth running of any program. With this financial support, the principal and teachers will visit 9 mosques to achieve the goal of the mosque tourism program, namely to shape the character of early childhood.

The second step in managing a mosque tourism program to shape the character of early childhood is organizing activities. This activity is essentially aimed at coordinating with parties involved in the mosque tourism program, both internal and external. Coordination establishes communication between stakeholders for the benefit of program implementation, based on the main duties and functions of each party (Daugherty et al., 2022). The leader, as the person in charge, acts as a mediator in the coordination process. Coordination involves both internal and external parties. Internal stakeholders included class teachers, assistant teachers, and the principal (Mundiri et al., 2025; Yakin et al., 2025). Coordination with them was carried out by the person in charge of student affairs. Discussions included the schedule for the mosque tour program, the mosques to be visited, and the route to the mosques. The purpose of this coordination was to achieve a common understanding among teachers regarding the implementation of the mosque tour program.

A common perception is very necessary in implementing a program to avoid misunderstandings in its implementation. A shared perception can also ensure that all stakeholders' performance is focused on the same goal in the mosque tourism program, namely character development in early childhood (Shahzad et al., 2024). With a shared perception, program leaders can also empower teachers to become an active and cohesive team. In today's digital age, social media is considered more effective and efficient for use as a communication and coordination tool within organizations, both for program implementation and outreach. Then, coordination with external parties is carried out by the Islamic religious education teacher and the administrators of the mosques that will

be visited by the children at the Al-Fattaah Integrated Islamic Kindergarten in Sumampir. After coordination, the person in charge of student affairs then conducts outreach activities to parents about the mosque tour program. The success of the person in charge of student affairs and the Islamic religious education teacher in coordinating and conducting outreach is greatly influenced by their social competence. This social competence is formed through the teacher's ability to communicate and negotiate with others. In today's digital era, these two abilities are not only used directly in formal and non-formal meetings, but also indirectly through social media with the help of digital devices. That is why teachers are also required to master digital literacy for the purposes of implementing an educational program. The third step in managing a mosque tour program to shape the character of early childhood is implementation. During the program, standard operating procedures (SOPs) for implementation and follow-up of the mosque tour program are implemented. Seven activities are carried out during the implementation (Anisah et al., 2020; Mohamed et al., 2024).

First, the teacher guides the children to the mosque. The children walk to the mosque according to traffic regulations. This is done so that the children can develop a character of obedience to rules. Actualizing a character of obedience to rules indicates that children already have knowledge of good and bad behavior. Possessing this knowledge of goodness fosters a love of doing good. From this knowledge of goodness and a love of goodness, positive moral behavior is formed in children.. With a feeling of love for goodness, his heart will move to manifest goodness in the form of behavior. Then from a health perspective, walking also has vital benefits for early childhood, namely: 1) strengthening leg muscles, improving body balance, and training whole body coordination so that gross motor development takes place optimally; 2) getting used to a healthy lifestyle from an early age can maintain stamina and cardiovascular health so that children have a healthy heart and lungs; 3) when walking, children learn to recognize the texture of the road, see the shape and color of objects, hear sounds and form opinions based on what they see so that cognitive and sensory stimulation is actively involved; 4) walking helps children reduce stress and provides a sense of pleasure because children can explore in open spaces.

Second, the children take off their shoes and put them away neatly. They can do this without any instruction from the teacher. This ability enables them to actualize their independent character. This character essentially arises from a child's ability to control themselves. An independent character is crucial for children at an early age because independence allows them to easily adapt to their environment. Independence also supports young children's ability to complete daily tasks.

Third, children explore various things in the mosque. This activity takes place during breaks. During breaks, children eat their packed lunches. They also share food and practice praying before and after meals. When children habitually pray before and after doing something, it signifies an awareness of God's existence, a manifestation of their spiritual intelligence.. Spiritual intelligence is fundamentally built on the awareness that every activity a person undertakes is based on the existence of God. This awareness can lead a child to develop a grateful character. Awareness of God's existence is also a primary foundation in character development. From this awareness, a child can be guided to become a person who consistently obeys God's commands and avoids all of God's prohibitions.

Fourth, children perform ablution. Ablution activities are coordinated by Islamic religious education teachers. Children can perform ablution according to good manners during ablution, namely by sparing water, not talking unnecessarily, not splashing water loudly, reciting prayers after ablution, and being orderly. Children's ability to perform ablution according to Islamic etiquette demonstrates their ability to actualize the character of discipline. Children's ability to perform ablution before prayer and recite prayers after ablution enables them to actualize the character of obedience to worship. This obedience can shape children into religious individuals. Children's orderly ablution also demonstrates that they have the ability to actualize the character of discipline and obedience to rules. Meanwhile, children's ability to conserve water empowers them to actualize the character of thrift. When children are accustomed to daily religious rituals such as ablution and prayer, a religious personality can be formed in them, which will have implications for the creation of a religious life for children.

Fifth, the children practice the Dhuha prayer. The Dhuha prayer is led by an Islamic religious education teacher. For educational purposes, the children perform the Dhuha prayer in congregation. They perform the prayer according to the pillars of prayer and in an orderly manner. After the prayer, the children recite dhikr and pray. These activities enable them to actualize the character of obedience and discipline. Obedience makes children more religious. Discipline, on the other hand, can empower children to behave according to applicable rules.

Sixth, children give alms to the mosque administrators. The alms are in the form of money, the amount of which is appropriate to the child's means. For young children, the use of currency in this activity provides knowledge about financial literacy. They learn about the denominations of money, from Rp 2,000 to Rp 20,000. They also gain knowledge about the concept of charity and the benefits of money in human life. Giving

alms to mosque administrators empowers children to be devout in worship and care for others. From a financial literacy perspective, teaching children about alms can be a strategy to introduce them to the idea that money is not just for themselves but also has a social function for others. The caring nature displayed by children in charity activities also empowers them to develop empathy. Teaching children to give charity with their own money also teaches them social independence. Social independence is one of the competencies children need to build relationships with other children.

Seventh, teachers guide children back to school in an orderly manner. Children are able to do this thanks to the coordination between the Islamic religious education teacher, the class teacher, the person in charge of student affairs, and the assistant teacher. This coordination is demonstrated by their consistent division of tasks. Teachers' consistent attitude fosters discipline in their work and serves as role models for their children.

Based on the description above, it can be concluded that the character values actualized by children in the mosque tour program include religious obedience, discipline, independence, caring for others, a love of cleanliness, and a love of sports. Obedience to worship and discipline are the two dominant character traits actualized by children. Obedience to worship optimizes children's religious and moral development and has implications for the development of their spiritual intelligence. Discipline, on the other hand, empowers children to control themselves and has implications for their emotional development. Thus, the mosque tour program, designed to shape the character of early childhood, has contributed to optimizing spiritual and emotional intelligence, while also enhancing intellectual intelligence through exploration activities in the mosque and its surroundings, as well as through financial literacy activities involving donations. The development of spiritual, emotional, and intellectual intelligence can be carried out simultaneously to shape children's personalities.

Evaluation of the results of the mosque tour program was conducted through follow-up activities organized by teachers for the children. These follow-up activities explored the children's learning experiences (Aditia & Széll, 2025; Dwivedi et al., 2021). The results were revealed when the children shared their experiences after participating in the mosque tour program (Hafferty et al., 2024; Treffers et al., 2024). Therefore, it can be said that the teachers used an outcome-based evaluation model, namely assessing the final outcome or impact of the mosque tour program. From the stories shared by the children, positive behaviors were identified.

There are two advantages to outcomes-based evaluation. First, it saves time and money, as evaluators don't need to spend days monitoring the program from start to

finish. Evaluation can simply be conducted at the end of the program. Second, it increases motivation toward outcomes, as this evaluation model provides teachers, as program implementers, with an orientation toward the desired end result. Furthermore, outcomes-based evaluation has two disadvantages. First, it ignores the process, focusing only on the results, a key weakness. Second, it is unfair to children who are process-oriented when learning. In early childhood education and character education, the development of thinking and attitudes often occurs throughout the program. These advantages and disadvantages emerge as a result of the implementation of a teacher-centered evaluation paradigm (Chuaphun & Samanchuen, 2024; Schmitz et al., 2023). However, an interesting finding emerged during follow-up activities: all children were given the opportunity to share their stories without discrimination based on gender. This is one way to ensure gender-responsive learning for early childhood (Setiawan & Kertanegara, 2023). Gender-responsive learning from an early age can equip children with the skills to build a foundation of equality and ethics from an early age. In character building, gender-responsive learning can be used to instill character values such as empathy, responsibility, and independence.

While teachers evaluate children after participating in a mosque tour program, the principal evaluates the teachers' performance in organizing the mosque tour program through monitoring activities (Priyono et al., 2021; Schmitz et al., 2023). In this activity, the principal evaluates teachers' performance based on the process of monitoring their own performance. Monitoring is an effective method for continuous improvement in routine programs.

There are three advantages to the monitoring method. First, monitoring can diagnose obstacles and problems encountered during the program's implementation. Second, monitoring can ensure that program implementation aligns with the established plan. Third, principal-supervised teachers while they are working can improve teacher discipline. There are three drawbacks to the monitoring method. *First*, it has the potential to create psychological stress for teachers when implementing the program. *Second*, it requires a significant amount of time and effort because it requires a comprehensive assessment of teacher performance in implementing the program. *Third*, monitoring tends to lead principals to focus on the process rather than the long-term results of the program's implementation.

Based on the description above, we can find novelty in the form of a procedural formulation in the management of mosque tourism programs to form the character of early childhood in early childhood education institutions as follows:

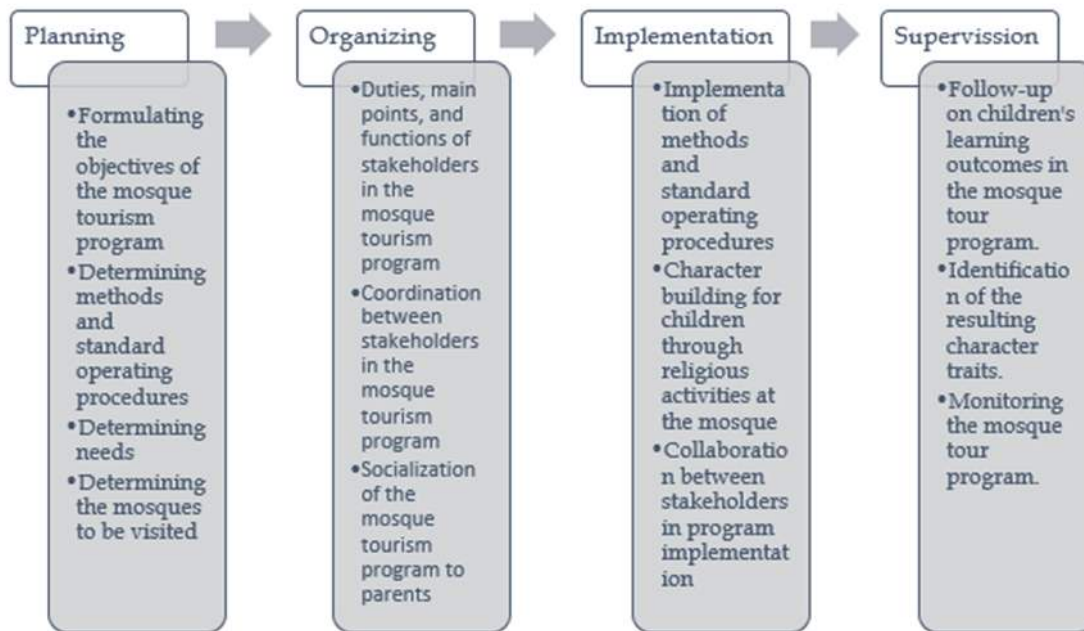


Figure 1: The Procedures for Managing Mosque Tourism Programs To Shape The Character of Early Childhood

The procedures for managing mosque tourism programs to shape the character of early childhood above can be used as a guide for other early childhood education institutions to shape the character of early childhood children who are obedient in worship, independent, disciplined, and caring through mosque tourism programs.

CONCLUSION

This study concludes that the mosque tourism program plays an important role in shaping early childhood character through a systematic management process consisting of planning, organizing, implementation, and supervision. Each managerial stage contributes to the effectiveness of the program, from determining objectives and implementation strategies, coordinating stakeholders, conducting religious and educational activities, to evaluating program outcomes. Through these integrated processes, the program facilitates the development of positive character traits among children, including obedience, independence, discipline, self-confidence, and caring attitudes.

The findings indicate that character formation is not achieved solely through classroom instruction but is strengthened through direct experiences and meaningful interactions in mosque-based educational activities. The mosque tourism program provides opportunities for children to learn religious values in authentic settings, allowing moral and social values to be practiced and internalized in everyday behavior. Therefore, the program can be considered an alternative model of character education that integrates religious learning with experiential learning approaches in early childhood education.

This study contributes to the field of early childhood education by providing a practical framework for implementing mosque tourism programs as a character-building strategy. The findings may serve as a reference for educational institutions seeking to develop innovative religious-based character education programs. However, this study is limited in its discussion of the role of principal leadership in supporting and sustaining program implementation. Future studies are therefore recommended to examine leadership dimensions, stakeholder engagement, and the long-term impact of mosque tourism programs on children's character development across different educational contexts.

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