

Religious Feeling: Worship Practice Experience for Children Aged 5-6

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ABSTRACT

Children's worship practices organized at school and at home should be based on the awareness of religious feelings. The importance of children's awareness of religious feelings is the main reason for success in children's religious and spiritual development. This study aims to analyze children's worship practice preferences and the emotional expressions shown toward these preferences. This research is a descriptive qualitative research. The number of respondents was 32 children with different school backgrounds, namely, Public Kindergarten, private kindergarten, and Islamic private kindergarten. Data collection was done with picture-based interviews (worship practices, worship partners and emotional expressions). As a result, most children chose prayer and read Quran as their preferred worship practices. The most chosen worship partner is a friend. The majority of children received motivation to worship from their peers. The enthusiasm for intensive worship is shown during the month of Ramadan, where children together with their friends worship at the mosque. Religious feeling is formed from children's worship habits such as prayer, reading Quran, fasting, and alms. The most chosen expression of emotion is very happy with the majority of reasons being happy to worship with friends.

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1. INTRODUCTION

Efforts to develop the potential that exists in individuals begin through a stimulus process on important aspects of the child, one of which is the aspect of religious and moral values. The process of stimulation in the aspects of religious and moral values of children is a very important basis in children's lives, for that religious and moral values education must be instilled early in a person. This determines the creation of other aspects of quality in life (Safitri, Kuswanto, & Alamsyah, 2019). The importance of strengthening religious character education from an early age later on can maximize the ability and potential when children grow up (Raihana & Rosmiati, 2018). Religious and moral values that are not instilled in children's lives starting in early childhood will become an obstacle in the child's further development, so it can be concluded that the stimulation process in the aspects of religious and moral values plays an important role in determining the creation of individuals that are appropriate with the values and norms that exist in society (Usman, 2022). Religion and spirituality are an essential

part of early childhood life and are important in family relationships. The image of God is formed as early as possible so that if a family has a good relationship, it can be a guarantee in spiritual development (Pargament & Mahoney, 2005).

In early childhood, children's religious development according to Ernes Hermar is in the phase of The Fairy Tale Stage. Children recognize God through fantasy and emotions (Syafri, 2005). Children's religious and spiritual development requires comprehensive investigation and study. A phenomenological understanding is also required in examining children's religious and spiritual experiences. One example of children's religious and spiritual development is learning and performing religious practices, more specifically worship. Children need their own interpretation and conceptualization of the practice of worship, in which case children have the freedom to engage, respond, question or reject the practice (Abo-Zena & Midgette, 2019).

Implementing a sense of religion (religious feeling) in the early days of a child's life is done through fostering the child's personality. Children gain experience of worship through what they hear, see and feel. Therefore, it is important to pay attention to the role of parents in providing good examples in the home as the main environment in children's lives (Abdurrahman, 2019). One of the common criticisms of theories of religious and spiritual development according to Grusec and Hasting (2007) is that they focus too much on the cognitive and fail to address the religious content, context, and agency of the child, i.e., the child's ecology, temperament, and social-emotional dimensions of the child's religious experience and socialization (Abo-Zena & Midgette, 2019). For this reason, it is necessary to stimulate children's religious and spiritual development that does not only focus on cognitive but also on direct practice.

Ringness in Martin and Briggs (1986:49) states that the realm of affection is a behavior that includes preferences and attitudes that are adjusted to one's personality. One form of affectionate preference is religious feeling. Religious Feeling is often defined as an unconditional and faith belief in a theory, power and personality. Religious feeling itself is a special religious emotion in the form of belief in a particular God and achievement of values that have been previously determined based on the beliefs adopted. Religious feeling is in accordance with applicable laws and even almost in accordance with everything that exists (Lu, 2021). Children religious feeling in this research can be measured by knowing the preference or tendency towards certain worship activities and also the expression of emotions shown by children when performing the worship.

In most cases, religious feeling goes hand in hand with religious awareness, because feelings create connotative awareness. The more developed, complex, and well structured an awareness is, the more it will help form a religious feeling (Tatala & Mańkowska, 2015). Religious feelings will not arise sincerely if there is no religious awareness. Religious awareness in each individual is formed by internal factors such as instincts and instincts and external factors in the form of environmental influences that exist in life. In the context of children's awareness of religion, children begin to develop ideas about God who guides them. It means, the child's idea of God arises naturally (Oser, 1991). In fact, every individual has had a religious feeling since birth which then in the process of development, religious feelings in individuals are influenced by individual innate and also the environment (Saidah, 2005). In the process of children's religious development at an early age, later on affects how they perceive religion and God in the future.

The article entitled Religion of Childhood by W.H. Clark (1998) in Aydar, et al., (2019) revealed that a child does not yet have religious feelings. At this time, it is seen that the child learns to talk about religious development at the age of 3 years. However, since the child does not have sufficient speech skills at that age, the question of whether the child has had religious feelings before is unknown. In a study on religiosity in sick children, one child mentioned religion as a source of strength and that it was important for him to worship at a place of worship (Scott et al., 2023). Based on these findings, it is possible that early childhood does not yet have religious awareness. For this reason, this research was carried out in order to find out whether children's religious feelings and awareness have emerged at the age of 5-6 years.

The importance of children's awareness of religious feeling is the main reason for success in children's religious and spiritual development. If children do not have religious feelings, the religious practices that children do will not be deep and there is no appreciation. Children only perform religious practices by expecting rewards from other parties. Awareness of religion with sincere intentions should be formed starting when children are as young as possible. Spirituality or a sense of religion should emphasize a person's personal experience based on belief in a valid religion (Saroglou, 2010). In this research, children's worship experience is a measure of the child's level of spirituality or religious feelings.

Boyatzis (2005) states that children's religious understanding is formed and developed through communities with shared practices, rituals, stories, and symbols. Children develop with what is shown by their environment. Children's religious development is shown through cognitive development and social influence. There are several studies that discuss the depiction of God by children and the development of the concept of worship, which then show that the stages of children's religious development start from concrete egocentric ideas to abstract sociocentric ideas. Children who previously had their own point of view in their thinking, begin to have certain desires in social groups. Research also centers on the generational transmission of religion. For example, the importance of parental religiosity, children's observations of parents' fasting and worship activities imply that parents increase the spread of religion (Zammit & Taylor, 2023).

The previous study discussed the cultivation of religious and moral attitudes in early childhood at TK IT Salman Al Farisi through faith, worship, and morals. Faith is implemented by introducing Allah as the Lord of all creatures to children based on the theme and stage of development of children's characteristics. Worship is introduced by performing congregational prayers while morals are formed by planting hadith in all aspects of children's lives. The cultivation of a sense of religion in this school is carried out by paying attention to the age level and developmental characteristics of children based on the curriculum that has been prepared. (Khaironi, 2017). That research only discusses how to growing a sense of religion in children, for this reason this research was developed into research that discusses children's own religious feeling.

There are also studies on peer influence on religion during early childhood but these studies are limited theoretically and empirically. Measuring the influence of peers on early childhood religious experiences has not been done precisely and in a specific way so it cannot be determined whether peers do influence early childhood religious practices (French, Purwono, & Triwahyuni, 2011). Whether peers do contribute to young children's religious experiences, furthermore examined deeper in this research.

The Childhood Religious Experiences with a Peer Inventory (CREPI) assesses three factors of peer influence namely: 1) preaching or lectures by peers, characterized by peers' attempts to directly influence individuals' religious beliefs; 2) joint activities, characterized by participation in religious activities with peers; 3) conversations with peers, characterized by talking about religion with peers. These factors have similarities in promoting religion and religious beliefs by peers, but still have differences in influencing. This then suggests that peers can exert their influence on individuals' religious beliefs and religious practices in different ways by endorsing their religious beliefs, joint participation in religious activities and engagement in conversations (Tratner et al., 2017)

Knoblauch (2023) reported the results of thier research, that is Early Childhood education institutions are spaces for cultural and religious diversity for children who have different backgrounds. Learning activities and materials in ECE institutions should include materials about different cultures and religious worship activities in order to provide opportunities for children to share their experiences of worship and culture. This means that the religious curriculum implemented in schools is an important aspect of ECE learning. Children who are accustomed to learning about religion at school will have an influence on their religious feelings so that religious feelings themselves can emerge in children based on the stimulus they get at school.

Various methods have been applied in several institutions to stimulate the formation of religious feelings in children, one of which is the method of religious practice. The practice method is a learning

method where the teacher asks children to do something that includes methods or stages carried out in the classroom (Hasanah, 2018). In the context of early childhood, one of them is asking children to demonstrate prayer movements or simple prayer movements in front of the class. The benefits of the practice method itself are so that children can easily understand the methods and stages of a material because children get a direct image when paying attention to practical activities. By doing this practice method, children will focus their attention and create memories under their subconscious (Fadli, 2019).

Religious practices applied in each Early Childhood Education institution have the same purpose, namely as an effort to instill religious and moral values in children's lives, but some schools apply different methods to these religious practices. Islamic-based schools are usually more detailed and specific in the application of religious practices than regular or private schools. Meanwhile, in regular or public schools, religious education has not reached the expectations that have been met. This can be seen from the condition of many children who get good cognitive scores, but their morals and morals still cannot keep up with their cognitive abilities. (Rouf, 2015)

The practice method is recommended to be done by early childhood because so that children can directly pay attention and understand a process. Early childhood has a relatively short focus compared to adults, so the application of the practice of worship methods to early childhood can be an effort to focus children's attention. The nature of early childhood is explorative and active, therefore if the practice of worship is carried out by children, it can fulfill children's opportunities to explore in their worship practice experiences. Apart from the importance of the practice of worship method applied to children, the practice method requires preparation and a long implementation time, so it is considered less effective if the child has not really mastered the worship. The results obtained in practice may not be maximized (Fadli, 2019).

Based on observations that has been done by researchers in several schools, the activities of religious practice and worship in Islamic-based PAUD include praying in congregation which is usually done once a week, reading Quran every day in between lessons, praying every day before and after learning, memorizing short chapters and daily prayers, and there are also schools that carry out the practice of Manasik Haji and Umrah. Whereas in regular or private public schools, religious practices that are commonly found are the habituation of praying once a week, praying before and after learning, reading Quran once a week and also memorizing daily prayers. Each school implements religious practices that are generally the same, but the diverse school bases also result in diverse religious practice experiences and worship practices for each child.

The importance of conducting a study on children's religious practices based on religious feeling in Indonesia is because Indonesia is a country where the majority of the population is muslimite. Based on demographic data, the Indonesian population of muslimite reaches 229.62 million people or around 87.2% of the total Indonesian population of 269.6 million people (Kementrian Agama, 2020). The number of people who are Muslim in the city of Semarang according to data from the Statistics Agency in 2021 is 1,470,422 people out of the total population of Semarang City, that is 1,653,524 people. With the large number of people who are Muslim, it is a demand for the needs of the people of Semarang for Islamic-based education. So far, according to the Semarang City Statistics Agency, the number of RA schools under the Ministry of Religious in 2020/2021 is 509. This data excludes other Islamic-based schools such as TK IT and other private Islamic kindergartens under the Ministry of Education and Culture.

Studies regarding worship practices based on awareness of religious feelings in children, which are held in every school institution and also in the home environment of children aged 5-6 years need to be carried out in order to find out the real conditions regarding this matter. By finding the facts from this study, we can then identify deficiencies and inaccuracies in measuring children's religious feelings which can then be evaluated and corrected.

2. METHODS

2.1. Research Approach

Religious feelings in early childhood have not been widely studied and evaluated, especially in the context of Islam. Most of the previous studies only examined religious feelings in other religions such as Christianity and were conducted in Europe and America. Other studies also only discuss the cultivation and application of religious and moral values in children's lives without specifically describing the importance of religious feeling itself before applying religious and moral values in early childhood. It is necessary to conduct research using a descriptive qualitative approach that aims to describe objectively the facts found at the research site, especially the direct conditions in Indonesian society.

2.2. Participants

The sample selection was done on the basis of providing convenience to researchers because the sample coverage in this topic is very broad. Since the research raises a topic that has not been widely studied by previous researchers, this research is exploratory in nature, which aims to find the latest facts about the condition of religious feeling in children in Semarang City. The number of samples in this study was 32 with 3 children aged 5 years and 29 children aged 6 years, from Gunungpati Public Kindergarten, Lab Belia Privat Kindergarten, Islamic Miftahul Jannah Privat Kindergarten and Aisyiyah Bustanul Athfal 54 Islamic Privat Kindergarten.

2.3. Implementation Procedure

This study was conducted to find out about the dimensions of early childhood feelings in carrying out religious values, precisely the experience of early childhood worship practices in kindergarten in Semarang City. For this reason, in the data collection process, researchers used observation, interview and documentation methods. The interviews conducted in this study were semi-structured, where previously the researcher had made a list of questions to the participants but because the participants in this study were early childhood, the researcher also asked some questions that were more free and open but still related to the topic of the questions that had been prepared.

Empirical data sources regarding religious feelings in early childhood in this study are presented in: (1) picture-based interviews and experiential storytelling by young children and; (2) interviews with children's parents and homeroom teachers who are the people who are directly involved in children's lives and interact with children the most.

Data collection was carried out by observation and interviews with participants, that is children aged 5-6 years. To obtain more accurate research results, researchers also conducted interviews with teachers and mothers of children involved in this study. This is to add credibility to the data where teachers and mothers of children are adults who have critical thinking skills who are able to ask questions, evaluate and make decisions. In addition to observations and interviews, researchers also used documentation techniques in data collection, namely in the form of video interviews with each child. Based on this method, it is possible to answer the objectives of this research, namely: how the involvement of religious feeling in the implementation of worship practices for children aged 5-6 years in the city of Semarang.

Children of this age tends to doesn't have the ability like adults to be able to give long answers to open-ended questions, therefore stimulation and encouragement are needed when talking to children in order to get maximum answers and responses from children. The encouragement in question is by implementation of applying visualization to the questions that need to be ask to children. Using this method provides comfort in the discussion space and gives children the opportunity to provide responses or opinions without limits. An example of research using visualization is the use of photos or images included during interviews (picture based interviews).

The data taken by the researcher is in the form of children's worship practice experiences using illustrative instruments of pictures of children worshipping. There are four pictures of children

worshiping, namely worshiping alone, worshiping with family at home, worshiping with teachers and friends at school and worshiping with friends at the mosque. Children were asked to show which worship picture they liked and asked to tell about their experience. Furthermore, the researcher prepared a facial expression scale instrument. The use of this facial scale aims to measure children's perceptions of the emotions they feel. The scale is a Likert-type scale that contains six pictures of emotional expressions (Sugiyono & Pranoto, 2020). The emotional pictures in question are starting to be very happy, happy, flat or ordinary, somewhat sad, sad and very sad. The purpose of this facial expression scale is so that children can show their expressions when doing worship that they like.

The interview process with children was conducted in various different places, which is empty classrooms, parks, school yards, and playing areas at school. Each child doing the interview process at a different time, but the average time for an interview with the child is 10 minutes. Interviews are carried out between study periods with a system of calling children one by one, so that children who have finished interviewed can continue learning activities in class.

The researcher asks stimulating questions to the child to get answers that match what the child feels. This method is used on the grounds that children identify by using pictures to project their feelings because talking and answering questions is not easy for every child. Data on children's religious feelings based on the perspective of homeroom teachers and mothers of children were obtained through interviews. The questions the researcher asked concern the practice of worship and children's feelings when worshiping.

Triangulation in this research is a triangulation of techniques and sources. Source triangulation is done by checking the truth of the data obtained through interviews with three informants: early childhood, parents, and teachers. While triangulation techniques are carried out by checking the data that has been obtained from informants. In this case, the data obtained from the observation process is then monitored again through interview and documentation techniques.

3. FINDINGS AND DISCUSSION

3.1. Findings

The initial stage of data analysis was carried out by classifying worship preferences and preferred worship activities, as well as emotional expressions shown by children, partners, and worship presented in a frequency table.

Table 1. Frequency of worship activities, worship partners, children's emotions/feelings

Aspect		Boy	Girl	Total
Worship activities	Praying	5	5	10
	Reading Quran	3	4	7
	Praying and Reading Quran	5	5	10
	Alms	3	1	4
	Fasting	3	1	4
Worship partner	Family	5	7	12
	Teacher	1	-	1
	Friend	8	7	15
	Alone	1	2	4
Emotions/feelings	Very happy	13	13	26
	Happy	2	2	4
	Flat/ordinary	-	-	-
	Quite sad	-	-	-
	Sad	1	-	1
	Very sad	-	1	1
Tota children				32

3.1.1 Worship Preferences of 5-6 Year Old Children

Based on the interviews conducted by instructing respondents to indicate their preferred worship based on the pictures provided by the researcher, the results of the respondents, that is early childhood have a preference for certain worship, are contained in the following table:

Table 2. Children worship preference

Worship preference	Girl	boy
Worship alone	2	1
Worship at home with family	5	3
Worship at school with teachers and friends	5	5
Worship at the mosque with friends and family	4	7

Most respondents tend to choose to worship at the mosque with friends and sometimes with their families. Worship at the mosque itself is usually praying in congregation every maghrib and isha and reading Quran together with the community or what is commonly called the Al-Qur'an Education Park (TPQ). As mentioned by the following sources in the interview,

"Because I like to worship near my house with friends" (R, girl, 6 years old).

"Because I used to pray and recite the Quran at the mosque with my mom and dad" (N, girl, 6 years old).

The practice of worship that is generally carried out by early childhood both at school and at home is prayer, reading Quran, alms and fasting during the month of Ramadan. However, each school with different types applies different worship practices. For example, one kindergarten requires children in one class to always practice dzuhur prayer every day while attending school. There are also schools that do not have a worship practice activity plan in their curriculum at all.

Respondents have a preference for certain worship practices for various reasons. The following table shows the results of the analysis of worship practices preferred by respondents:

Table 3. Worship activities that children like

Worship Activity	Boy	Girl	Total
Praying	5	5	10
Reading Quran	3	4	7
Praying and reading Quran	5	5	10
Alms	3	1	4
Fasting	2	2	4

It can be seen that most respondents like praying and reading Quran. There are differences in worship preferences above such as, respondents only like prayer or respondents only like read Quran. And there are also preferences for both worship, namely praying and reading Quran. The practice of praying and reading Quran is an act of worship that is often performed by respondents every day, because Muslims are obliged to perform the five daily prayers. Children are accustomed to observing people in the surrounding environment when performing worship. As mentioned by the following respondents

"I like to pray because I get excited and get rewarded" (J, girl, 6 years old).

"friends near my house often invite me to pray and read Quran" (R, girl, 6 years old).

Children are eager to worship, such as praying and reading the Quran together in the mosque, especially during the month of Ramadan. As described by Hornung et al., (2023) Muslim students' worship experience is more intensive during the month of Ramadan. Children in their community form an indirect motivation to worship together at the mosque during the month of Ramadan. During Ramadan, children are also introduced to fasting. Based on interviews conducted by researchers, most children have been fasting but only for half a day. Only a few children who fast fully until the time of breaking the fast.

The school's habituation of children to give alms is realized in the practice of infaq, which is mostly done on Fridays. Children are required, but not forced, to give alms every Friday. The preference for infaq worship practices is dominated by boys with the least amount among other worship practices. One respondent, when asked why he liked infaq, could not give an answer and was silent. Based on data from the teacher, the respondent was indeed an inexpressive individual.

Every family has certain habits in early childhood worship practices. In families where the father and mother both work, habituation to religious practices is considered lacking. Therefore, children get more habituation when at school with teachers and friends. Meanwhile, in families where only one parent works, the parent who lives at home usually provides the habituation of worship practices for children.

Not all parents require children to practice worship because they consider children as individuals who are not yet *baligh* (puberty) so children are considered not to have an obligation to worship. The majority of parents provide general worship practices such as praying and reciting the Quran, as well as fasting during the month of Ramadan.

3.1.2. Worship Partners

Table 4. Children's reasons for worship preferences

Worship preference causation	Children total
Peer influence	17
Following family/parents	8
Self-initiative	6
Other (not mentioned)	1

Based on the data above, the influence of friends is the reason most chosen by children. Childhood is a sensitive period for children's religiosity, therefore the strong influence of peers is the reason most children have a particular worship preference and the demand for children to conform (Berndt, 1979; Harris, 1995). However, although peers offer guidance or invitation to worship, their influence on each individual may be different. The reasons for this include the extent of closeness of the friendship and the age difference. It is possible that friends who are older than the same age as the individual may exert a greater influence on the child's worship practices. (Tratner et al., 2017).

"I like to go to the mosque to recite the Qur'an so I can meet friends and become smarter and also worshipping together gets a big reward" (N, girl, 6 years old).

The number of children who choose worship partners with friends is almost equal between boys and girls. This shows that children do not see gender in their worship partner preferences. Apart from friends, the worship partner that many respondents choose is with their parents or family. Worship with family is usually done at home and also at the mosque near the house. One respondent mentioned the reason for worshipping with family, that is:

"The problem is that I haven't memorized the prayer recitation so I pray with my family" (N, girl, 6 years old).

The partner in worship with the least number of choices is worship alone. Most children are not yet able to recite the prayer and the prayer movements in a sequence when praying alone. Only a few children have sufficiently mastered the recitation of prayers in prayer. Respondents mentioned the reasons why they liked praying alone, that is,

"because I can drink and eat and I can rinse my mouth when I pray alone and also when I pray alone it's better because there are no distractions" (N, girl, 6 years old).

"It's fun to pray alone because there are no friends" (A, boy, 6 years old).

3.1.3. Children's Emotional Expressions During Worship

Results obtained regarding the expression of emotions that arise in children when practicing worship according to their preferences

Table 5. Children's emotional expressions.

Emotional Expressions	Boy	Girl
Very Happy	13	13
Happy	2	2
Flat/ordinary	-	-
Quite sad	-	-
Sad	1	-
Very sad	-	1

Based on the data above, it can be concluded that children show dominant positive expressions, namely very happy and happy. Religious practices (including worship) are indeed the right means for someone to experience positive emotions. These positive emotions are chosen by children without any coercion from any party, meaning that these emotions arise naturally when children practice worship based on their preferences. When asked the reason why they were so happy, the respondents answered:

"I am very happy because at home we pray individually but at school we pray together" (A, girl, 6 years old).

"I am very happy because I can go to A's house after praying from the mosque and I can play robots and watch television" (A, boy, 6 years old).

The reason children feel very happy when practicing worship is because they are together or in congregation with teachers, friends and parents (if at home). Children also feel happy because there is a reward system given by their parents if the child performs worship. Religious practices (including worship) are indeed the right means for someone to experience positive emotions. (Van Cappellen, Edwards, & Fredrickson, 2021) .

Friend partners make children feel happy when worshipping because they do activities together. Friends motivate children to worship with enthusiasm. With the invitation from friends, children have a desire to worship and also create a feeling of pleasure when worshipping.

Children who show sad and very sad emotional expressions because they feel disturbed by other friends, making them unfocused.

"I'm sad because a lot of kindergarten A children disturb me and play" (S, girl, 6 years old)

"I'm sad because I don't have friends to pray with at home" (R, boy, 6 years old).

Early childhood is not yet able to worship like adults. Some children think that worship is only a task that the teacher instructs them to do. Children who do not practice prayer in an orderly manner then disturb other children, making them feel sad when practicing prayer at school.

3.2. Discussion

The findings of this study show that the importance of friends role in influencing children's worship preferences. Children tend to like to worship when they are with peers. This finding implies that friends provide motivation both directly and indirectly in encouraging children to worship. Although children's worship activities are not perfect, the presence of friends when worshipping makes children feel happy when worshipping. The findings are in accordance with the Childhood Religious Experiences with a Peer Inventory (CREPI) study which explains that peers influence children's worship practices. The limitation of these findings and previous findings is that they do not specifically describe the important role of peers as a source of motivation for children to worship. Future studies are expected to focus on the influence of peers in being a source of shaping children's motivation to worship.

A study states that there is a relationship between worship preferences and behavior (temperament), where behavior is a manifestation of feelings so it allows a connection with religious feeling. Worship preferences are different for each person depending on psychological type (Francis & Robbins, 2008). This is related to the findings where children choose worship according to their preferences. Religious feeling influences the formation of emotion regulation. In certain contexts, religion can shape a person's emotional goals, allowing them to choose the emotions they want and not the emotions they want (Vishkin, Bigman, & Tamir, 2014). Related to these findings, children doing worship that they like create certain feelings. For example, children who pray feel happy because they are praying with their friends. Certain emotions expressed by a person become a measure of religious feeling that exists in him. Matthews (1980) states that worship activities can intensify a person's emotional expression. So, as with the religious feeling of early childhood. The conclusion is that religious feeling can be measured by looking at worship preferences and emotional expressions.

Other studies explain that children's religious development centers on how parents, other adults, and institutions in the child's life channel the child's experiences to fulfill his or her religious goals and expectations (Martin et al., 2003). In fact, the types of educational institutions that exist in Indonesia do not all teach certain worship practices or activities in the school curriculum. For example, in Kindergarten X, the practice of prayer is not included in the worship activities implemented in this school even though all students in this school are Muslim. In contrast, the other three schools require prayer at least once a week. This shows that there are institutions that still do not provide a place as a form of channeling worship activities for children, which then affects children's religious development. The school should really review the plan of worship activities for children more deeply.

Religious feeling displays children's emotional expression towards worship practices based on their preferences. As described by Tatala and Mankowska (2015) in their research on religious feelings in early childhood from her own perspective and the mother's perspective, which states that positive feelings can dominate over negative feelings in the expression of religious feelings themselves. This shows that the dominance of positive emotional expressions can arise if children already understand the religious feeling itself.

Most children have not been able to understand what religious feeling is, so it takes effort from the people around the child to provide the right understanding of religious feeling as early as possible. By making efforts such as habituation of worship practices at school and home, children can understand and have their own preferences in worship. With these efforts, children do not hesitate to express all the emotions that exist in themselves, especially towards their own worship preferences.

4. CONCLUSION

The environment is the biggest influence on religious feeling, especially children's worship practices. The majority of children receive motivation to worship from their peers. The spirit for intensive worship is shown during the month of Ramadan where children together with their friends worship at the mosque. There are other influences, such as following their families, and only a few children really have an awareness of themselves to worship. Religious feeling is formed from the ritual of worship performed by children, such as prayer, reading the Quran, fasting, and alms. When worshipping, most children show expressions of very happy emotions, which means that children can enjoy doing worship. The limitation of this study is that it only highlights the measurement of religious feelings from the experience of worship practices. The specification of children's feelings when worshipping is the main topic in this study, so the description of the findings only correlates with matters related to worship and children's feelings. Future research is expected to discuss further religious feelings in children that can be measured from other aspects besides the experience of worship practices.

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