



## The Environmental Analysis of Menara Kudus Religious Tourism in View of Religious Moral Behavior on Children Aged (5-6) Years

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### Abstract

The environment is everything that is around the child. The way and habits of children learning in the environment must be considered carefully. One of the things that children learn in the environment is morals. Moral is a belief that underlies actions or thoughts in accordance with the agreement of the environment in which one lives, and religion is the foundation or way of determining one's life. One of the environments that can influence the formation of children's religious moral behavior is the religious tourism environment at Menara Kudus. A good environment will have a good effect on the child himself and vice versa. This study aims to analyze the religious tourism environment of Menara Kudus in terms of the religious moral behavior of children aged 5-6 years. The method used in this research is qualitative with a descriptive approach. The research subjects consisted of 4 parents (mother), 3 teachers (homeroom teacher), 2 members of the community. Data collection was carried out through interviews, observation, and documentation techniques. Data analysis techniques in this study are data collection, data reduction, data presentation and conclusion. The results of the study show that the religious moral behavior of children aged 5-6 years in the Menara Kudus environment, based on their developmental achievements, has developed well. The Menara Kudus environment has been proven to influence the development of children's religious moral behavior. The conclusion is that the environment which includes the residential or community environment, family environment and school environment shows that the three environments are interrelated in helping the religious moral development of children aged 5-6 years. This research is expected to be a source of information for future researchers in collecting data regarding the religious moral behavior of children aged 5-6 years.

### How to cite

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## INTRODUCTION

Early childhood is a group of children who are in a process of rapid growth and development. Children have patterns of growth and development (fine and gross motor coordination), intellect, creativity, language and communication which are included in intellectual intelligence, emotional intelligence, spiritual intelligence or religious intelligence. The growth and development of early childhood requires proper direction in developing their growth and development. Proper stimulation and optimal education can help early childhood to have a strong foundation or foundation in the future. Children who are in the age range 0-6 years or what is called early childhood really need the right assistance to prepare for their future. Early age is the most valuable period of childhood.

Education is given to children not only while at school, but children learn from their parents, those closest to them, and from their environment. Based on research results, about 50% of adult intelligence capabilities have occurred when children were 4 years old, 80% had occurred when they were 8 years old, and reached a culmination point when children were around 18 years old (Directorate of PAUD, 2004). This means that the developments that occur in the first 4 years are the same as the developments that occur in the next 14 years, and then brain development will stagnate. So that this golden period is referred to as a critical period for children, where the development obtained in this period greatly influences the development of subsequent periods until adulthood.

During this golden age, children experience extraordinary development both physically and mentally. The child's brain develops very rapidly because there are so many new things that children receive from their environment. The child's physique is also developing rapidly and the body parts can function properly. Because the various stimuli given are positive things for children in developing their potential. Every potential that exists in the child develops according to the amount of stimulation given. There are children who have already seen their potential, they just need to develop and direct them well. There are also children who need to be stimulated first so that their true potential can be seen. Because one child with another has a different level of developmental achievement.

According to Khairi (2018) says that every child has different characteristics from one another, there are several early childhood characteris-

tics such as being unique, egocentric, explorative, and others (Syifaузakia et al., 2021: 19). The nature of children is different, so the way children socialize is also different. In this case, every child communicates and with whom the child communicates can influence the behavior of each child. The care that is carried out, the provision or the existing environmental conditions can be an influential factor for the child's development. This makes the child's development develop according to the habits that exist in their environment (Summaryanti, 2017:74). It is important for parents to pay attention to early childhood in receiving and obtaining stimulation or stimulation from the environment to optimize the child's ability to think and behave. Children see, then do something according to what is in their environment.

The environment has a big enough contribution in the process of growth and development of early childhood and can influence children's behavior. According to Ki Hajar Dewantara inT-habroni (2022) There are three educational environments or the so-called Tri Education Centers, including: family environment, school environment, and residential or community environment. The family environment is the first and foremost education for children. Children begin to imitate from birth, starting with imitating facial expressions. When the child smiles, he smiles, when he sticks out his tongue, the child will do the same thing. The same goes for laughing and talking. The child's age is increasing, the nature of imitation still continues. The words that are said, the attitude that is shown, will be unknowingly imitated by the child. Children learn from what they see and hear. Whether it's movement, words, or emotions, all become learning tools for children. Until the age of 18 months, children are still imitating movements. Just starting at the age of 3 years the child imitates behavior, manners (Yunarwati, 2016:72-73).

Child withit is easy to imitate the behavior of what is around them, so that it is necessary to be vigilant in speaking, behaving, and behaving. When in a family environment, early childhood imitates the behavior of their parents, because parents are real examples for children. For this reason, parents also have to reconsider if the bad behavior they do does not want their children to emulate it. In addition to the family environment, children's behavior can be influenced by the school environment. The school environment as a process of coordinating and integrating various environmental components that can influence changes in children's behavior, so that it can be facilitated properly. This school environment

is directed to be able to stimulate children to be interested in doing activities in the environment that is already available at school.

Above has been described about the family environment and school environment. Then the behavior of children can also be influenced by the environment in which they live. The neighborhood is an area that is used by a group of people as a place of residence (Susanti & Anggraini, 2020:29-38). The living environment has a big influence on the formation of children's behavior. A living environment that has the impression of freedom that is less controlled can make children easily accept various kinds of information, speech, attitudes, and behaviors. The formation of behavior in the family environment from their parents and the school environment may change when children begin to recognize and assimilate in the environment where they live.

A systematic, planned and organized environment will help get the appropriate response from each child. The logic is that the better an environment is prepared, the higher the positive response from children. Thus, an impact that is increasingly relevant to the expectations of teachers, society and parents will be obtained. The environment is one of the key determinants of success in building children's abilities and behavior. The implication is the provision of an environment for children should be priority, especially if the environment is a learning environment. There are six aspects of early childhood development, namely the development of moral and religious values, social and emotional development, physical-motor development, language development, cognitive development, and artistic development (Rahim & Rahiem, 2013). An environment that can help develop aspects of the abilities and potential that children have so that they can be improved properly and optimally.

Various activitiesThe environment in which they live allows children to know good and bad behavior, even though children cannot understand it correctly. The number of interactions carried out by children in the environment where they live can show various behaviors, one of which is the moral behavior of children's religion. According to John Locke empiricism flowin Imamah (2019) This states that a child's development is determined by the environment, parenting and life experiences. So that a morally good environment will have a good effect on the morale of children in that environment. On the other hand, an unfavorable environment also has a negative effect on children's moral behavior. Children need a good environment to develop

good morals. These various parties have their respective roles in the formation of morals in early childhood and cannot be separated and mutually sustainable with one another.

One of the environments that has an influence on the formation of children's religious moral behavior is the residential environment which is a tourist spot in the Holy City. Kudus is one of the cities in Central Java where there are many tourist attractions, including nature tourism and religious tourism. One of them is the Religious Tour of the Holy Tower. Menara Kudus is one of the proofs of past heritage that is used as a tourist attraction with a variety of uniqueness and history that does not need to be doubted for its beauty. Menara Kudus itself is a mosque with architectural heritage from one of the walisongo, namely Sheikh Ja'far Sodik or also known as Sunan Kudus. If you look at the history of the construction of this mosque, it was made not only as a place for worship, but it is also a place that was built through a process of adaptation of Islamic teachings. At that time, the Menara Kudus Mosque became a place for preaching Sunan Kudus. The wisdom of Sunan Kudus in teaching Islam in the midst of the majority of people who at that time embraced Hinduism and Buddhism (Kwisata, 2016).

Apart from being a place for worship or religion, the religious tourism area of Menara Kudus is a center of community activity with activities which include trade, settlement or housing, as well as education. Religious and cultural relations at the Menara Kudus Mosque are proven by the existence of tolerance and respect for harmonious relations between religious communities in the past and have been maintained until now. Menara Kudus Mosque is similar to a temple. Every celebration of Eid al-Adha or the day of sacrifice, the local community does not slaughter cows for reasons of tolerance and respect for the people who are Hindus who have been taught by Sunan Kudus (Syakur, 2021:27). In the religious tourism area, Menara Kudus has several activities that can improve moral and religious behavior, namely pilgrimages to the tomb of Sunan Kudus, open luwur, and the prohibition on slaughtering cows as sacrificial animals on Eid al-Adha. Menara Kudus invites children to learn about worship and moral values.

Religious moral behaviorEarly childhood is very important to pay attention to, especially in early childhood who are in the age range of 5-6 years. There is an inculcation of values of moral and religious behavior, can make people respect each other and live on a religious foundation that

is in accordance with God's teachings. Mutual respect behavior that is formed will lead to various other positive behaviors such as behavior in respecting differences of opinion in each individual. Thus, these behaviors can help humans establish strong *ukhuwah* or brotherhood, harmony, and harmony. Moral and religious behavior needs to be introduced and used as habituation from an early age so that a generation that is strong religiously (spiritually) and polite in terms of moral behavior is formed. Thus, the future generation of the nation is not only intellectually intelligent, but also has a virtuous personality, has good (good) morals and is able to filter cultural developments from outside that enter.

The hope is to become children who can grow and develop into individuals who behave well towards others, respect each other, are responsible and independent, without losing their uniqueness as individuals. For this reason, in order to be accepted in society, children are expected to be able to develop good morals, to then be combined with their religious abilities. Moral as a belief that underlies actions or thoughts in accordance with the agreement of the environment in which one lives, and religion becomes the foundation or way in determining the direction of one's life. (Mariyana et al., 2010). It can be seen from the current environmental conditions that are vulnerable for a child to learn and get examples of good moral and religious values.

The above conditions have the potential to cause changes in good behavior or deviant behavior in early childhood who live in the religious tourism area of Menara Kudus. The behavior that later appears in children may deviate from the behavior that has been taught by their parents before and in their school environment. Various child interactions that occur in the religious tourism environment of Menara Kudus can have an impact on children's religious moral behavior. This moral and religious behavior of children aged 5-6 years can be reviewed from the Regulation of the Minister of Education and Culture No. 137 of 2014 concerning PAUD National Standards, including: getting to know the religion adhered to, doing worship, behaving (honest, helpful, polite, respectful, sportsmanlike, etc.), maintaining personal and environmental hygiene, knowing religious holidays, respecting (tolerance) people's religions other.

The residential environment in the Menara Kudus area is one of the areas where you can see the achievement and development of religious morality in children, especially children aged 5-6 years. Moral behavior in children aged 5-6 years

already has self-confidence, children will begin to take the initiative to resolve conflicts. This is supported by the physical abilities of children who have developed well. Meanwhile, the stages of the religious spirit behavior of children aged 5-6 are the trying period and the playing period. This period is the right time to instill religious values because in this phase the child has started to associate with the outside world. Various factors that exist and activities that occur in the environment,

Based on the explanation above, the researcher is interested in conducting research related to this problem, which aims to analyze the Menara Kudus Religious Tourism Environment in terms of the Religious Moral Behavior of Children Aged 5-6 Years.

## METHOD

This type of research uses a type of qualitative research. According to (Moleong, 2017:6) Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects, for example behavior, perceptions, motivations, actions, etc. This research approach was chosen because researchers want to know the phenomena that occur in the field. Field research (field research) is used as a model approach in this study. Field research is research that takes place and is carried out in the field. The chosen research location is in the Menara Kudus religious tourism environment, namely in Kauman Village RW 01, Kota District, Kudus Regency. The subjects of this study consist of:

**Table 1. List of Children's Names**

No	Child Name	TTL	Age	Parents' name
1	Fairuz Qudrotan Najiba (Nuna)	06/03/2017	5 years	Fatimah Ni'matullah
2	Shofa Unaisa Alqina Rohma (Unsa)	25/10/2016	5 years	Fitriyani
3	Muhammad Raziq Hanan (Ziyan)	24/08/2016	5 years	Ulya Qorina
4	Muhammad Syamsi Albarakah (Syamsi)	13/06/2015	6 years	Nawariya 'Arfa

**Table 2. List of Parents' Names**

No	Parents' name	Address
1	Fatimah Ni'matullah (FN)	Kauman Village, Rw 01 Rt 01
2	Fitriyani (FY)	Kauman Village, Rw 01 Rt 03
3	Nawariya 'Arfa (NA)	Kauman Village, Rw 01 Rt 03
4	Ulya Qorina (UQ)	Kauman Village, Rw 01 Rt 03

Table 3. Additional informants

No	Name	Position
1	M. Izzuddin Peace be upon you	Village head
2	Noor Fauziyah (NF)	Neighbor child
3	Noor Hasanah (NK)	Neighbor child
4	Miss Nunung (BN)	Teacher
5	Mrs Umi (BU)	Teacher
6	Mrs. Mariyah (BM)	Teacher

Data collection techniques using interviews, questionnaires, and documentation (Fathoni, 2011:104). The instrument grid used covers 6 aspects of the development of religious morals in children aged 5-6 years. Data analysis with data collection, data reduction, data presentation, drawing conclusions (Sugiyono, 2008:91). Then for the validity of the data using the data triangulation method.

## RESULTS

The environment has a big enough contribution in the process of growth and development of early childhood and can influence children's behavior. The environment that can influence children's behavior is the family environment, school environment, and residential environment. One of the environments that has an influence on the formation of children's religious moral behavior is the neighborhood where there is a religious tourism spot in the Kudus City, namely the Kudus Tower, which is precisely in Kauman Village. For this reason, in this discussion there are six developmental achievements of children aged 5-6 years which will be discussed related to religious moral behavior in the religious tourism environment of Menara Kudus.

The first is to know the religion that is adhered to. Parents are the main example for children, especially in instilling religion and morals, as a foundation for children before entering the outside environment so that the family becomes a very important role in the child's growth and development. In the Menara Kudus area itself, it is a place for children to develop their morals and religion and a place for children to help children grow and develop, which can be said to be a positive environment because the house is very close to Mbah Sunan. The local community usually calls Sunan Kudus the term Mbah Sunan. Many religious activities such as introducing pilgrimage and inviting him to recite the Koran. According to Noor (2020:463) children interpret communicating with God through "prayer". Children know that in their environment there is a saint's

tomb which is often visited by many people 24 hours non-stop, children know about pilgrimages by sending prayers to people who have died as well as being a place of intermediary for praying to Allah SWT, there are other activities such as reciting the Koran or reciting the Koran. Every day many children are doing tadarus or memorizing the Koran on the terrace of the mosque.

Next is doing worship, parents teach children to pray five times a day even though the child has not fully prayed five times a day. The children only do the Maghrib and Isya prayers at the Menara Kudus. While at school the children were praying dhuha and dhuhur prayers in congregation, there was a child named Ziyah in September 2022 who took part in a congregational dawn prayer competition and won 2nd place nationally because his reading was fluent and fluent. A good family environment will shape children to set good examples as well. This is in accordance with the statement from Mutmainnah (2019:16) that The family environment is the main pillar for shaping the good and bad of the human person so that they develop well in ethics, morals and morals.

The role of the family can shape the attitude and personal patterns of children, can also determine the educational process that children receive, not only at school but all factors can be used as a source of education. Children are accustomed to praying before and after doing things such as praying for both parents, before leaving, when they want to eat, when they want to sleep and so on. The habit of children at home, such as praying while doing something, is the cultivation of good morals so that their religious spirit is instilled. Activities at Menara Kudus include religious activities such as PKK, Muslimat, dandangan, mblandrangan, open luwur, mass circumcision, two holidays, the Prophet's birthday, and the holy month of Ramadan. There are no special religious activities for children, generally all children can take part in the activities. For religious activities at Menara Kudus, parents usually invite their children to know and know first hand.

Next is to understand noble behavior. The many religious activities in Menara Kudus make it a positive place or environment for the growth and development of children, where a good environment will reflect that children have good behavior too. Environmental factors where living in Menara Kudus influence children's behavior. The religious environment with many immigrants but with many immigrants or tourists does not affect children's behavior because the environment is good and the house is equipped with good

examples. Because many people who come for tahlilan at Menara Kudus eventually the children know and get used to tahlilan, many people who pray eventually the children also imitate praying, because many who are tadarus eventually the children also learn the Koran. Every parent has their own way of getting used to good behavior in children. By teaching honest behavior, not lying, speaking good words, not speaking loudly, polite manners such as shaking hands every time you have a guest or going to school, sharing one another, not fighting over toys, teaching sportsmanlike behavior or accepting defeat when participating in a competition, and respecting each other. Parents not only tell but also set a good example for their children and repeat that good behavior. teach sportsmanlike behavior or accept defeat when participating in competitions, and respect each other. Parents not only tell but also set a good example for their children and repeat that good behavior. teach sportsmanlike behavior or accept defeat when participating in competitions, and respect each other. Parents not only tell but also set a good example for their children and repeat that good behavior.

Then, apart from teaching the good behavior of parents also introduces worship. According to Suryana (2016:49) Introducing worship to Allah SWT can be started by introducing cleanliness, such as dirt or uncleanness and ways to clean. Worship here are adjusted with children, namely introducing worship to Allah by introducing self-cleanliness and their environment. Personal hygiene for children, namely knowing when to take a bath, washing hands before eating, cleaning up toys after playing, helping to sweep, wash clothes, fold clothes, help tidy up the kitchen, cut nails, throw trash in its place, wash feet after coming from outside such as from the mosque. The Menara Kudus environment is used as a religious tourism site, one of which is to maintain the religious place by keeping it clean. Every day the janitor cleans Menara Kudus so that worship and pilgrimage are comfortable.

Next is knowing the big day of religion. Such a good environment makes the parents introduce religious activities such as introducing holidays to children. Parents introduce religious holidays to children such as Eid al-Fitr and Eid al-Adha. Finally, respect (tolerance) of other people's religions. Parents have not taught other people's religions to their children because they want to provide a strong foundation for Islam first. Based on the results of observations on the level of achievement of child development in the scope of the development of religious and mo-

ral values have been well developed. Whether at home with their parents, children are taught good behavior or role models. When in the neighborhood there are also many religious activities and children are in an Islamic environment. In addition, there is also a children's school close to Menara Kudus, which is located to the west of Kauman village, Damaran village. Children are taught good religious moral behavior and are also related to Menara Kudus.

## DISCUSSION

Parents introduce religion from the time they are in the womb, they listen to and read verses from the Koran and continue in infancy. A simple introduction to religion and morals according to the age of the child such as setting a good example and role model, namely inviting congregational prayers at the mosque, introducing daily prayers, reciting together, sending them to school at TPQ (Al Quran Education Park). The inculcation of religious values is carried out such as moral values, language or speech, field trips, singing, and by introducing worship to Allah and instilling good morals such as inviting to pray in congregation at the mosque and teaching good behavior. This is in line with the statement of Imam Bawani in Fikriyati (2013) which states that this period is the right time to instill religious values in children. Children see the behavior of people who express their awe of God. Children at a young age do not yet have an understanding of carrying out Islamic teachings, but this is where the role of parents introduces and accustoms children to carrying out religious acts even if they are only imitating.

Parents send their children who have religious education such as children who are sent to school at RA NU Banat Kudus where a lot of religious activities are taught, according to what is stated in the local content regarding the ability of monotheism, fiqh, dawaamul Koran, pearls of the Koran, prayer daily, Arabic, hadith pearls, and dates. The development of moral and religious behavior in this school is carried out in a programmed, exemplary and continuous manner in daily activities. This research is relevant to research that has been conducted by Ananda (2017) namely the development of religious and moral values is carried out by involving cognitive, emotional and physical aspects by instilling the character values of honesty in the form of activities using games, stories, singing, exemplary methods, walks or field trips. Forms of activities carried out routinely, spontaneously, exemplary

and programmed. Ways to develop religious values in children include introducing God, introducing worship to Him, and teaching or instilling good morals.

Being in an Islamic environment makes imitation children able to imitate good things. Children mingle in the Menara Kudus environment but at the same time the Menara Kudus environment is a positive environment, people who come also have good intentions to worship and make pilgrimages to the tomb of Sunan Kudus. This is in line with the statement from Susanti & Anggraini (2020) that the living environment is an area used as a settlement by a person to live, settle, and where a person interacts with living things around him. The living environment in which the child lives certainly influences the child's behavior. One of the activities at school is visiting the Menara Kudus such as buka luwur (replacement of the cloth covering the grave) of Sunan Kudus, during holidays and pilgrimage activities at the end of the year.

Religious planting in schools helps children also develop their religious behavior. Relevant research conducted by Imamah (2019) namely about the development of moral and religious values of early childhood in urban environments. Imamah's research shows that a bad environment results in children imitating bad behavior, while researchers researching in a good environment eventually children also imitate good things. This research is relevant in terms of discussing the environment. So, the environment greatly influences children in the process of growth and development, especially in terms of the development of moral and religious behavior.

As said by Ibung (2009:31) that learning about morals is a lifelong learning process. It takes patience and commitment from parents to be part of a child's moral learning process and to continue to encourage good things or behaviors that children have done. Parents who appreciate or give praise to children who have done good will make the child feel protected and the child feels safe with him. At school children are also taught honest, helpful, polite, respectful and sportsmanship behavior through direct habituation. The teacher also appreciates every good behavior that is done by children, namely by stroking, giving thumbs up, encouraging words and by giving him folded paper as a simple appreciation.

The Menara Kudus religious tourism environment it self is an environment that helps children in behaving well, an environment full of prayer, full of blessings, such as the customs in the Tower and the many religious activities that

exist can be an example of good behavior for early childhood. Based on relevant research that has been conducted by Fahrudin Yusuf (2018) says that the main intention of visitors is to make pilgrimages, some want to receive blessings, and so on. According to the responses of visitors from Kudus and outside Kudus, the tourist attractions of the Menara Kudus and the Tomb of Sunan Kudus are religious tourism that bring a sense of comfort to pilgrims. The religious tourism environment of Menara Kudus, precisely in Kauman Village, is a place to live as well as a place for children to study. where the environment determines the child in learning to protect the environment. In addition to cleaning the mosque environment, it turns out that the environment around the Kudus Tower is also being cleaned, because the environment is a path for pilgrims, so every week a mutual cooperation is held by the parents to clean the floor in front of the house. In addition to parents, in mutual cooperation activities, children are also involved in this activity. InSchool children are also used to cleaning the classroom. According to (Tutin et al., 2018) In addition to developing children's intelligence, the school environment also develops other aspects such as forming attitudes, habits, learning to hold back, and so on. These good habits make children learn to take care of their environment, especially in the environment where they live.

Support and examples from people around make children more enthusiastic in carrying out good habits such as practicing fasting, tarawih prayers, and forgiving. Children's schools are also introduced, such as when welcoming the holy month of Ramadan, schools hold tahlilan and prayers together and there is a Ramadan journal for children. In addition to support from parents and schools as well as various activities held at Menara Kudus in welcoming religious holidays, this can certainly help children understand these religious holidays. Even though there are parents who have not been able to invite their children when there are big day activities, parents try to invite or involve their children. Finally, respect (tolerance) of other people's religions. Parents have not taught other people's religions to their children because they want to provide a strong foundation for Islam first. It's different when at school teachers teach children to (tolerate) other people's religions by telling stories, by showing videos on television or from pictures, children are also introduced to various religions in Indonesia. So, children know other religions while at school. Living in the Menara Kudus area allows children to gain insight into Islam itself, both regarding its

morals and religion. The environment fully supports both when the child is in the family environment, residential environment and school makes the child's religious moral behavior in accordance with what is expected of the environment itself and makes the child grow into a child with strong principles or not easily shaken.

Based on observations made by researchers, namely that children are at the stage of moral development at the pre-conventional level, as is Kohlberg's opinion in the book on child development. (Fikriyati, 2013:128) shows that in this stage of development, children are in the orientation stage towards obedience and punishment which is marked by children who obey their parents so that they are not punished. Then the child realizes that every event is oriented towards the child's own pleasure principle. In supporting the moral development of children, parents have several ways to instill moral values in children, including exemplifying, distracting, challenging, praising, and cooperative. In addition, in supporting the formation of children's moral behavior, including training and habituation, playing activity strategies, and learning strategies according to the stages of the child's age. Some of the difficulties experienced by children in learning moral concepts are the way they are taught.

## CONCLUSION

Based on the results of research related to the analysis of the religious tourism environment at Menara Kudus in terms of the religious moral behavior of children aged 5-6 years in Kauman Village, Kota District, Kudus Regency, it shows that of the six developmental achievements of children aged 5-6 years used in analyzing proven environmental Menara Kudus influences the development of children's religious moral behavior. According to the results of the research and discussion, it can be concluded that the first developmental achievement is about knowing the religion that is adhered to, parents introduce religion from the womb by reading and listening to verses of the Koran and sending children with religious education to school. Next, do worship, to carry out worship, parents set an example by inviting their children to the mosque to pray in congregation, tardarus, on big days also invite children to pray tarawih at the mosque. Next, namely understanding noble behavior, parents set a good example and repeat these good behaviors such as honest, helpful, polite, respectful, and sportsmanlike behavior. Then the achievement for maintaining personal and environmental hygiene

is that children are used to maintaining personal hygiene such as cleaning up toys, washing hands, helping to sweep, etc. Fifth, knowing religious holidays, namely parents introducing religious holidays such as Eid al-Fitr and Eid al-Adha. The latter is respecting (tolerance) of other people's religions, parents have not taught other religions to children, it is different when at school teachers teach children (tolerance) other people's religions by telling stories, watching videos and pictures and also introducing various religions in Indonesia. Besides that, The environment is very influential for the development of children's moral and religious behavior. The religious tourism environment of Menara Kudus which includes the residential or community environment, family environment and school environment shows that the three environments are interrelated in helping the development of the religious moral behavior of children aged 5-6 years.

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