

The Formation of Religious Character Through the BCCT (Beyond Center and Circle Time) Learning Model at TK Muslimat Baiturrohmah Batu

Nurma Rosyiana Wardhani^{1*}, Faridi², Yusuf³

Muhammadiyah University of Malang ^{*1, 2, 3}

^{*1}email: nurmarosyiana@gmail.com

²email: faridi@umm.ac.id

³email: m.yusuf@umm.ac.id

Abstract

This study aims to determine the application and implications of religious character formation through the BCCT (Beyond Center and Circle Time) learning model at Muslimat Baiturrohmah Kindergarten. This research method is qualitative with the type of field research. The data collection process uses observation, interviews, documentation. Data analysis uses interactive Miles and Huberman. The results of the study indicate that, in the application of religious character formation through the BCCT (Beyond Center and Circle Time) learning model, there needs to be religious learning activities in the imtaq center such as distinguishing good and bad deeds, sequencing prayer movements, and sequencing the pillars of Islam. Doing daily habits will also form religious characters such as praying, reciting the Koran, tidying up toys, daily prayers. The implications of religious character formation through the BCCT (Beyond Center and Circle Time) learning model are that children are accustomed to carrying out worship without coercion, carrying out prayers devoutly, children have good and polite behavior, maintain cleanliness, help friends and teachers. knowledge received according to their interests and talents, thus producing superior and quality graduates who have the integrity of harmony between faith and science and technology.

Keywords: Structure Formulation; Integrative Curriculum; Tauhid Education; Ar-Rohmah.

Abstrak

Penelitian ini bertujuan untuk mengetahui penerapan dan implikasi pembentukan karakter religius melalui model pembelajaran BCCT (*Beyond Center and Circle Time*) di TK Muslimat Baiturrohmah. Metode penelitian ini adalah

Artikel Info

Received:

December 21, 2025

Revised:

January 27, 2026

Accepted:

March 23, 2026

Published:

June 10, 2026

kualitatif dengan jenis field reserch. Proses pengumpulan data menggunakan observasi, wawancara, dokumentasi. Analisis data menggunakan interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa, dalam penerapan pembentukan karakter religius melalui model pembelajaran BCCT (*Beyond Center and Circle Time*) perlu adanya kegiatan pembelajaran tentang religius pada sentra imtaq seperti membedakan perbuatan baik dan buruk, mengurutkan gerakan sholat, dan mengurutkan rukun islam. melakukan pembiasaan setiap hari juga akan membentuk karakter religius seperti sholat, mengaji, membereskan mainan, doa sehari-hari. Implikasi dari pembentukan karakter religius melalui model pembelajaran BCCT (*Beyond Center and Circle Time*) yaitu anak terbiasa melaksanakan ibadah tanpa paksaan, melaksanakan sholat dengan khushyuk, anak memiliki perilaku baik, dan sopan, menjaga kebersihan, membantu teman dan guru.

Kata Kunci: Pembentukan Karakter; Karakter Religious; Model Pembelajaran BCCT.

A. Introduction

Early childhood education plays a strategic role in shaping children's foundational character, particularly religious character, which serves as the basis for attitudes and behaviors in everyday life. However, realities in the field indicate that the formation of religious character in early childhood still faces various challenges. A frequently observed phenomenon is the low consistency of children's religious behavior, such as the lack of habits in performing prayers and supplications, limited manners and politeness, as well as children's constraints in applying

religious values in daily activities. This condition indicates that religious character has not yet been optimally internalized through existing learning processes (Adilla, 2025).

Various previous studies have shown that the formation of religious character in early childhood can be carried out through learning approaches integrated with play activities. Earlier research reveals that child-centered learning models that provide direct experiences and are based on habituation are able to enhance children's understanding and religious behavior. The BCCT (*Beyond Center and Circle*

Time) model is an effective learning model for developing various aspects of child development, including socio-emotional and moral aspects, as it combines center-based activities, social interaction, and reflection. Nevertheless, most previous studies have focused on general aspects of child development, while studies that specifically examine the implementation of BCCT (Beyond Center and Circle Time) in the formation of religious character and its implications for children's behavior remain limited (Soleha & Anjani, 2025).

Based on the results of preliminary interviews conducted with the principal and teachers at TK Muslimat Baiturrohmah Batu, it was found that the school has implemented the BCCT (Beyond Center and Circle Time) learning model as the main approach in teaching and learning activities. This implementation is integrated with religious values through activities in the imtaq center, including habituation activities such as congregational Dhuha prayer, reciting daily prayers, maintaining cleanliness, practicing polite behavior, and other habituation activities carried out in

accordance with Islamic teachings. However, teachers still face challenges in ensuring the consistency of children's religious character, especially in its application in daily life. This condition indicates the need for a more in-depth study on how BCCT (Beyond Center and Circle Time) is implemented and how it impacts the formation of children's religious character.

Based on these phenomena and preliminary findings, a study is needed to provide a comprehensive description of the implementation of the BCCT (Beyond Center and Circle Time) learning model in the formation of religious character and its implications. This research is expected to serve as an alternative solution for optimizing center-based learning integrated with religious values, as well as to contribute to educators in designing effective, contextual, and sustainable learning strategies for shaping the religious character of early childhood learners

Based on the results of preliminary interviews conducted with the principal and teachers at TK Muslimat Baiturrohmah Batu, it was found that the school has implemented the BCCT

(Beyond Center and Circle Time) learning model as the main approach in teaching and learning activities. This implementation is integrated with religious values through activities in the intaq center, including habituation activities such as congregational Dhuha prayer, reciting daily prayers, maintaining cleanliness, practicing polite behavior, and other habituation activities carried out in accordance with Islamic teachings. However, teachers still face challenges in ensuring the consistency of children's religious character, especially in its application in daily life. This condition indicates the need for a more in-depth study on how BCCT (Beyond Center and Circle Time) is implemented and how it impacts the formation of children's religious character.

Based on these phenomena and preliminary findings, a study is needed to provide a comprehensive description of the implementation of the BCCT (Beyond Center and Circle Time) learning model in the formation of religious character and its implications. This research is expected to serve as an alternative solution for optimizing

center-based learning integrated with religious values, as well as to contribute to educators in designing effective, contextual, and sustainable learning strategies for shaping the religious character of early childhood learners (Ma'rifah A & Muthmainnah, 2015).

Based on the issues related to character development, the research problems addressed in this study are formulated as follows: How is the formation of religious character implemented through the BCCT (Beyond Center and Circle Time) learning model at TK Muslimat Baiturrohmah?, What are the implications of forming religious character through the BCCT (Beyond Center and Circle Time) learning model at TK Muslimat Baiturrohmah?.

The objective of this study is to describe the implementation and implications of religious character formation through the BCCT (Beyond Center and Circle Time) learning model.

Previous studies are an effort by researchers to seek comparisons, references, and new inspiration for subsequent research, as well as to avoid

assumptions of similarity with the present study. In this section, the researcher presents several findings from previous studies related to the research to be conducted. The reviewed studies are as follows:

Ma'rifah A & Muthmainnah (2015) in their study entitled *The BCCT Learning Method in Developing Moral Values of Early Childhood Character Education*, found that the implementation of the Beyond Center and Circle Time (BCCT) method has great potential in developing moral values and character education in early childhood. However, its optimal implementation requires synergistic support among schools, families, and the surrounding environment.

Nurbaiti, Alwy (2019) in their study entitled *The Formation of Students' Religious Character Through the Habituation of Religious Activities*, identified several religious character values developed through the research, including honesty, piety, sincerity, helpfulness, cleanliness, and love for the Prophet. The formation of character in this study was carried out through

habituation of religious activities and religious extracurricular programs.

Ahsanul Khaq (2019) in the study entitled *Forming Students' Religious Character Through the Habituation Method*, stated that religious character formation can be achieved through habituation activities such as the 3S (smile, greet, and salute), clean and healthy living habits, daily prayer recitation, and habituation of honest, responsible, and disciplined behavior.

Ramadhanti, Sumantri (2019) in their study entitled *Character Formation in BCCT (Beyond Center and Circle Time) Learning*, concluded that BCCT learning can foster eight character traits, namely honesty, discipline, friendliness, independence, hard work, creativity, and responsibility.

Sulistiawati (2020) in the study entitled *Teachers' Efforts in Forming Islamic Character in Early Childhood at TK Al-Khairat Uedele, Tojo District, Tojo Una-Una Regency*, found that character formation in children requires teachers to habituate practices such as responding to greetings, showing respect to teachers by kissing their hands, and performing prayers.

Anggraini (2020) in the study entitled *The Cultivation of Character Values in Early Childhood Through the BCCT (Beyond Center and Circle Time) Learning Model at TK Pembina Sukaramai, Kerajaan District, Pakpak Bharat Regency*, showed that the center-based learning model plays an important role in building children's character through positive communication and habituation.

Alfianti & Lubis (2021) in their study entitled *Early Childhood Character Education Using the Beyond Center and Circle Time Model*, indicated that character formation in children requires careful planning of learning materials, one of which is the preparation of learning instruments such as the Daily Activity Plan (Rencana Kegiatan Harian/RKH).

Thowilah (2021) in the study entitled *Developing Religious Character in Early Childhood at TK Kusuma, Patokan Village, Kraksaan District, Probolinggo, East Java*, found that TK Kusuma develops character education through the integration of subjects, routine and spontaneous habituation, as

well as role modeling to foster children's religious character

Akhyar & Sutrawati (2021) in their study entitled *The Implementation of the Habituation Method in Forming Children's Religious Character*, stated that fostering religious character requires habituation practices such as politeness, mutual respect, congregational Dhuhrprayer, Dhuha prayer, Qur'anic recitation, daily prayers, the 3S (smile, greet, and salute), tolerance, and maintaining environmental cleanliness.

Utami, Siregar, Pratiwi, (2022) in the study entitled *The Implementation of Religious Character Formation in Children Aged 5–6 Years Through Habituation Activities at PAUD Harapan Mandiri, Medan Deli District, Medan City*, found that religious character formation was carried out through five forms of habituation, including prayer practices to foster religious character, communication through problem-solving activities, cooperation through role-playing activities, and environmental observation.

Ristianah, Munir (2022) in their study entitled *Character Education in*

Early Childhood Through the Center-Based Learning Model, concluded that character formation in children is implemented through learning strategies such as center-circle activities and play. The center-based approach helps children develop their overall abilities, actively participate, observe, and interact with other children.

Irhamna & Purnama (2022) in the study entitled *The Role of the School Environment in the Formation of Early Childhood Character at PAUD Nurul Ikhlas*, showed that character formation in early childhood is achieved by enforcing discipline, actively engaging in character development, serving as good role models, and designing active and engaging learning strategies.

Achmad (2022) in the study entitled *The Role of Teachers in the Formation of Religious Character in Children Aged 5–6 Years at TK Manurung Goto, Tidore Islands*, stated that the formation of religious character in early childhood is carried out through various approaches, including worship values such as prayer, supplication, adhan, and shalawat; discipline values such as obedience,

compliance, and orderliness; and exemplary values such as demonstrating polite behavior in front of children.

Shofiani & Faradisa (2024) in their study entitled *The Implementation of the Religious Center Learning Model Using the BCCT Approach in Forming Morality at TK Negeri Pembina Pekalongan*, found that students' morality can be developed through varied and engaging learning activities, understanding students' needs and learning characteristics, patiently guiding learners, and continuously providing motivation.

Rindiani, Handayani (2024) in the study entitled *The Formation of Religious Character in Kindergarten Through the Habituation of Religious Activities*, concluded that forming religious character in early childhood requires religious habituation activities, supported by teacher involvement, adequate facilities, and parental participation.

The novelty of this study lies in its stronger emphasis on the formation of religious character through the BCCT (Beyond Center and Circle Time) learning model. This research is

conducted to examine the implementation and implications of religious character formation through the BCCT (Beyond Center and Circle Time) learning model.

In the Indonesian Dictionary, the term formation is derived from the word form, which means curve, flexibility, structure, image, shape, appearance, or manifestation. According to the Great Dictionary of the Indonesian Language (Kamus Besar Bahasa Indonesia), formation refers to a process, method, act of making, or way of shaping something (Yanuardianto, 2022). The concept of character has various definitions depending on the perspective used in defining it. Regarding the term character, Ki Hadjar Dewantara views character as disposition or moral character in which thoughts, feelings, and will are unified and generate strength. He further explains that character serves as an identity marker of a person due to its consistent nature. According to Thomas Lickona, character formation is the process of integrating moral knowledge, moral feelings, and moral actions to

shape a good individual (Afriyeni, 2018).

According to the Great Dictionary of the Indonesian Language, the term religious refers to qualities related to religion and religious practices. Religiosity is understood as a process of re-binding, which can also be described as a tradition or system that regulates faith (belief) and worship toward God Almighty, as well as norms governing relationships among human beings and with the environment. A person is considered religious when they feel the need and make efforts to draw closer to God and obediently practice the teachings of the religion they embrace (Ahmad, Alhadad, Rasyid., 2022).

According to Agus Wibowo, religious character is defined as attitudes or behaviors that demonstrate obedience in practicing religious teachings, tolerance toward religious practices, and harmonious living with others (Lubis Rahmat Rifai, 2017).

Religious character refers to obedient and faithful attitudes and behaviors toward religious teachings that are reflected in daily actions. Religious character is very important for early

childhood to support their growth and development. Children are expected to possess and demonstrate behaviors that align with religious teachings. Therefore, religious character needs to be instilled from an early age to help children avoid undesirable behaviors. If religious character is absent or insufficient, education will not function optimally and may hinder the overall development of children's education (Achmad, 2022)

The Beyond Center and Circle Time (BCCT) model, commonly referred to in Indonesia as *Sentra dan Lingkaran* (Center and Circle Model), is a learning model used to facilitate children's development through play-based methods (Hasanah, 2016) According to Nidar (2009: 53), BCCT, which is translated into Indonesian as *sentra dan lingkaran*, is an approach in early childhood education that requires children to be active and creative in various center-based activities. In its implementation, children are encouraged to try and experiment independently, enabling them to learn from direct experiences (Rohanie, 2021).

The BCCT (Beyond Center and Circle Time) learning model is a method

that utilizes play in learning centers as a medium for children's learning. This approach emphasizes environmental exploration, where children learn in centers equipped with various educational play materials that function as scaffolding. These scaffolds support multiple aspects of child development, including moral and religious values, physical-motor skills, language, cognitive abilities, socio-emotional development, and the arts. Centers refer to play activity areas that are systematically organized and purposefully designed to focus on specific play activities. Circle Time refers to activities conducted by teachers and children to begin and conclude center-based activities. There are two types of Circle Time: Circle Time 1 is conducted before center activities, and Circle Time 2 is conducted after center activities (Fitri, 2022).

B. Methods

This study employs a qualitative approach using a field research design. It is categorized as field research because the data were collected directly from the

research site, namely TK Muslimat Baiturrohmah. Data collection techniques included observation, interviews, and documentation. Interviews were conducted with the key informant, the principal of TK Muslimat Baiturrohmah. The researcher carried out observations by directly observing teaching and learning activities at TK Muslimat Baiturrohmah, which also resulted in photographic documentation of ongoing activities.

To obtain valid and relevant data, two types of data sources were used: primary and secondary data. Primary data were collected through observations and interviews with parties involved in character formation through the BCCT (Beyond Center and Circle Time) learning model at TK Muslimat Baiturrohmah. Secondary data were used to complement and enrich the primary data and were obtained from photographs, journals, internet sources, websites, and other relevant supporting materials.

Data analysis was conducted using the Miles and Huberman (2014) interactive analysis model, which consists of data collection, data

reduction, data display, and conclusion drawing. In the initial stage, the researcher collected data, prepared instrument guidelines, and conducted interviews with the informants. The next stage involved data reduction, in which the researcher summarized and selected essential information related to the formation of religious character through the BCCT (Beyond Center and Circle Time) learning model.

C. Result and Discussion

TK Muslimat Baiturrohmah was established with a strong emphasis on character formation in children, as stated in its institutional goals, which aim to produce a generation that is healthy, intelligent, creative, independent, and well-charactered. One of the key character values emphasized is religious character. The formation of religious character is carried out through the BCCT (Beyond Center and Circle Time) learning model.

The BCCT (Beyond Center and Circle Time) learning model is implemented through circle activities and play centers. Circle time refers to moments when teachers and children sit

together in a circle to provide scaffolding for the children. Scaffolding consists of structured steps designed to enhance children's abilities and development. These scaffolds include: environmental scaffolding, pre-play scaffolding, during-play scaffolding, and post-play scaffolding.

Based on interviews with the principal of TK Muslimat Baiturrohmah, the main characteristic of the BCCT (Beyond Center and Circle Time) learning model is that children are gathered in a circle to receive scaffolding from the teacher. These scaffolds are intended to create order and balance between play and learning activities. The scaffolding stages implemented at TK Muslimat Baiturrohmah are as follows:

1. Environmental Scaffolding

Teachers arrange the learning centers by organizing the classroom and adjusting the density of learning materials.

2. Pre-Play Scaffolding

- a. The teacher asks the children to form a circle.
- b. The teacher positions herself among the children.

c. The teacher invites the children to pray together by reciting Surah Al-Fatihah, the prayer before learning, the shahada, shalawat to the Prophet, Shalawat

Nariyah, Shalawat Tibbil Qulub, Asmaul Husna, and Ayat Kursi.

d. The teacher and children recite short Qur'anic surahs together.

e. The teacher explains religious values such as the meaning of fasting, zakat, hajj, the pillars of faith (rukun iman), and the pillars of Islam (rukun Islam).

f. The teacher invites the children to perform congregational Dhuha praye.

g. The children take turns reciting the Qur'an.

h. The teacher explains how to play and conveys the rules of play.

i. The teacher directs the children to enter the center areas.

3. During-Play Scaffolding
- a. Children are allowed to choose the activities that have been provided.
 - b. The teacher assists the children when needed.
4. Post-Play Scaffolding
- a. The teacher invites the children to tidy up the toys that have been used.
 - b. The teacher asks the children to sit in a circle.
 - c. The teacher invites the children to recite a prayer before eating.
 - d. The teacher invites the children to recite a prayer after eating and a prayer before going home.
- are centered on play centers and circle activities.
- Implementation of Religious Character Formation through the BCCT (Beyond Center and Circle Time) Learning Model According to the principal of TK Muslimat Baiturrohmah, the imtaq center is the center that most strongly emphasizes the formation of religious character. The imtaq center aims to shape and develop moral and religious values as a foundation for introducing Islamic teachings and fostering noble character in order to enhance students' spiritual development. The imtaq center plays a more prominent role in forming religious character compared to other learning centers. In the class

There are eight BCCT (Beyond Center and Circle Time) learning centers implemented at TK Muslimat Baiturrohmah, namely: (1) physical movement center, (2) natural materials center, (3) preparation center, (4) imtaq (faith and piety) center, (5) art center, (6) block center, (7) exploration center, and (8) literacy center. Learning activities at TK Muslimat Baiturrohmah

This center focuses on religious activities and plays an important role in shaping children's religious character. The imtaqcenter is one of the learning centers at TK Muslimat Baiturrohmah and serves as an effort to develop religious character in early childhood. The imtaq center facilitates play-based learning activities that are focused on religious practices. Through

the imtaq center, children are provided with stimulation through various learning activities (Hijriyani, 2018). The imtaq center functions as a space for learning through play, aimed at developing multiple intelligences, with a strong emphasis on religious activities. This center provides children with opportunities to learn religious values and religious rules.

Several activities are implemented in the imtaq center. One of the activities is sequencing the movements of prayer (shalat). In this activity, children are provided with pictures depicting the steps of prayer and are asked to arrange them in the correct order. This activity helps children perform prayer movements properly and correctly.

Another activity involves distinguishing between good and bad behaviors. In this activity, children are given pictures representing good deeds and bad deeds, which they then classify accordingly. This activity teaches children to differentiate between appropriate and inappropriate behavior, encouraging them to practice good behavior and avoid bad behavior in their daily lives.

Another activity focuses on sequencing the pillars of Islam (Rukun Islam). Children are provided with images and written labels related to the pillars of Islam and are asked to match and arrange them in the correct order. This activity helps children understand Islamic teachings, strengthen faith, and develop character.

The imtaq center is facilitated with various activities that children can choose independently. Activities in the imtaq center place a strong emphasis on Islamic teachings with the aim of fostering religious character. This is in line with the findings of (Nursalim, 2023) which state that the main objective of the imtaq program is to encourage children's spiritual development and cultivate religious character from an early age.

In addition to learning activities in the imtaq center, the formation of religious character is also supported by habituation activities. These habituation practices include daily congregational Dhuha prayer. Before performing the Dhuha prayer, the teacher guides the children to perform ablution (wudu). Male students are also

accustomed to calling the adhan, which is performed in rotation each day.

Based on observations, during the Dhuha prayer children were able to arrange the prayer rows (saff) properly, with boys positioned in the front rows and girls in the back. Before starting the activity, the teacher appointed one of the boys to perform the adhan and iqamah. The majority of the children had memorized the prayer recitations, including the supplication for both parents. After completing the prayer, the children greeted one another by shaking hands. Upon finishing the prayer activity, the children neatly folded their prayer mats (sajadah) and prayer garments (mukena) and returned them to their designated places.

Children at TK Muslimat Baiturrohmah are also habituated to reciting daily prayers, such as prayers before entering and after leaving the bathroom. Before eating, children are accustomed to reciting a prayer, and during meals they are encouraged to use their right hand. These habituation activities—congregational prayer, folding prayer equipment, and reciting daily prayers—are carried out every day.

The purpose of these routines is to help children become accustomed to performing congregational prayers, tidying up prayer garments, and reciting daily prayers without coercion. Through this process, religious character can be gradually formed.

This finding is consistent with the study by (Akhyar & Sutrawati, 2021) which states that habituation activities that foster children's religious character include politeness, congregational prayer, and recitation of daily prayers. Through daily habituation, children are able to perform these activities independently without being instructed. Children carry out these routines voluntarily, as they have become accustomed to daily practices. Through such habituation or routine activities, religious character is internalized within the children.

Implications of Religious Character Formation through the Beyond Center and Circle Time (BCCT) Learning Model

Character education can be effectively implemented through the BCCT (Beyond Center and Circle Time) learning model. The objectives of

implementing center-based learning include: (1) optimizing multiple intelligences, enabling children to solve problems and create valuable products; (2) instilling fundamental values, whereby children are introduced to and guided toward understanding good manners and etiquette, including religious values, social values, moral values, and ethical values; and (3) developing basic abilities. In essence, the core objective of the center-based learning model is to stimulate various aspects of early childhood development through play activities that are structured using different forms of scaffolding and that provide children with opportunities to gain meaningful experiences. These experiences later become sources of knowledge and information as well as a foundation for character formation in early childhood (Fitri, Steffani, Afifah, 2022)

The BCCT (Beyond Center and Circle Time) learning model has a significant and positive influence on children. During circle time, teachers habituate children to memorize prayers and provide understanding of Islamic teachings. Teaching daily prayers helps

children become accustomed to praying before engaging in activities, such as prayers before and after meals and prayers before sleeping and upon waking. Habituating children to pray helps them build a relationship with Allah and fosters a sense of gratitude for all blessings received (Axeleana, 2022)

Children are also taught manners and etiquette, such as proper conduct while eating, appropriate ways of dressing, greeting others, and expressing gratitude and apologies. Through the habituation of manners and politeness, children become accustomed to these behaviors, which are likely to continue into adulthood. Teaching manners and etiquette helps children understand the feelings of others and learn to care for and share with others. Habituating polite behavior serves as a foundation for forming strong religious character and noble morals that will be carried into adulthood.

Through activities conducted in the imtaq center and daily habituation practices, prominent aspects of religious character emerge in children. Children are able to perform acts of worship voluntarily without coercion. They can

recite prayer readings and perform prayer movements sequentially and correctly. Children also develop independence by folding their mukena and prayer mats (sajadah) independently and returning them to their proper places.

Children also demonstrate cleanliness habits, such as tidying up leftover food and food packaging after meals. After completing activities or play, children return toys to their designated places. These cleanliness habits are practiced daily, as maintaining cleanliness is considered part of faith.

Based on the findings of this study, the BCCT (Beyond Center and Circle Time) learning model has a positive influence on the formation of children's religious character. Religious character is developed through imtaq center activities and habituation practices such as congregational Dhuha prayer and daily prayer recitation. The imtaq center focuses on religious activities that foster religious character. This finding is consistent with the study by Nadhiroh and Pranoto (2022), which states that the implementation of the BCCT (Beyond Center and Circle Time) learning model

contributes to the formation of children's character, including religious character (Nadhiroh & Pranoto, 2022).

D. Conclusion

This study concludes that the BCCT (Beyond Center and Circle Time) learning model plays an important role in the formation of religious character in early childhood at TK Muslimat Baiturrohmah. The implementation of BCCT through center-based and circle-time activities, particularly in the *imtaq* center, effectively integrates religious values into daily learning experiences. Religious character formation is strengthened through structured scaffolding stages and continuous habituation activities such as congregational *Dhuha* prayer, recitation of daily prayers, practicing manners, and maintaining cleanliness.

The findings show that children demonstrate positive religious character development, including the ability to perform worship voluntarily without coercion, correctly carry out prayer movements and recitations, show independence in managing prayer equipment, and practice cleanliness and discipline in daily activities. These

outcomes indicate that the BCCT learning model not only supports cognitive and social development but also effectively fosters religious character through meaningful, play-based learning experiences. Therefore, the BCCT model can be considered an effective and contextual approach for strengthening religious character education in early childhood.

E. Bibliography

- Achmad, F., Al Hadad, B., & Rasyid, M. (2022). Peran Guru Dalam Pembentukan Karakter Religius Pada Anak Usia Dini 5-6 Tahun Di Tk Manurung Goto Tidore Kepulauan. *Jurnal Ilmiah Cahaya Paud*, 4(2), 63–75. <https://doi.org/10.33387/cp.v4i2.5182>
- Adilla, A. P., Wiza, R., & Padang, U. N. (2025). Problematika Peserta Didik Dan Upaya Guru. 03(01), 51–66.
- Afriyeni, Y. (2018). Pembentukan Karakter Anak Untuk Peduli Lingkungan Yang Ada Di Sekolah Adiwiyata Mandiri Sdn 6 Pekanbaru Yeni Afriyeni Sekolah Tinggi Persada Bunda Pekanbaru. *Jurnal Paud Lectura*, 1(2), Hal. 123-133.
- Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1). <https://doi.org/10.24176/jpp.v2i1.4312>
- Akhyar, Y., & Sutrawati, E. (2021). Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan Implementasi Metode Pembiasaan Dalam Membentuk Karakter Religius Anak. *Penelitian Dan Kajian Sosial Keagamaan*, 18(2), 137. <https://doi.org/10.46781/al-mutharahah.v18i2.363>
- Alfianti, N., & Lubis, N. S. (2021). Pendidikan Karakter Anak Usia Dini Model Beyond Center And Circle Time. 02, 167–186.
- Anggraini, E. S. (2020). Penanaman Nilai Karakter Anak Usia Dini Pada Model Pembelajaran Bcct (Beyond Centers And Circle Time) Di Tk Pembina Sukaramai, Kecamatan Kerajaan, Kabupaten Pakpak Baharat. *Jurnal Usia Dini*, 6(2), 20. <https://doi.org/10.24114/jud.v6i2.22188>
- Axeleana, D. A., Studi, P., Anak, P., Dini, U., Keguruan, F., Ilmu, D. A. N., & Surakarta, U. M. (2022). Implementasi Model Bcct (Beyond Center And Circle Time) Dalam Pembentukan Nilai Agama Moral.
- Erra Yuni Rindiani, Arri Handayani, R. D. (2024). Pembentukan Karakter Religius Di Taman Kanak-Kanak Melalui Pembiasaan Kegiatan Keagamaan. *Proposal*, 10, 4–6.

- Fitri, A. N., Steffani, C., & Afifah, S. (2022). Mengenal Model Paud Beyond Centre And Circle Time (Bcct) Untuk Pembelajaran Anak Usia Dini. *Jurnal Anak Usia Dini Holistik Integratif (Audhi)*, 4(2), 72.
<https://doi.org/10.36722/Jaudhi.V4i2.944>
- Hasanah, U. (2016). Model-Model Pendidikan Karakter Di Sekolah. *Jurnal Pendidikan Islam*, 7, 18–34.
- Hijriyani, Y. S. (2018). Efektifitas Penggunaan Sentra Imtaq Dalam Pembelajaran Sirah Nabawiyah Bagi Anak Usia Dini. *Annual Conference On Islamic Early ...*, 47–60.
- Irhamna, I., & Purnama, S. (2022). Peran Lingkungan Sekolah Dalam Pembentukan Karakter Anak Usia Dini Di Paud Nurul Ikhlas. *Jurnal Pendidikan Anak*, 11(1), 68–77.
<https://doi.org/10.21831/Jpa.V11i1.46688>
- Lubis Rahmat Rifai, N. M. H. (2017). Implementasi Pendidikan Karakter Di Madrasah Ibtidaiyah Rahmat Rifai Lubis Miftahul Husni Nasution A . *Pendahuluan Sejak Tahun 2010 , Pemerintah Melalui Kementerian Pendidikan Nasional Mencanangkan Penerapan Pendidikan Karakter Bagi Semua Tingkat Pendidik*. *Jip*, 3(1), 15–32.
- Ma'rifah A, U., & Muthmainnah, A. (2015). Metode Pembelajaran Bcct Dalam Mengembangkan Nilai Moral Pendidikan Karakter Anak Usia Dini. *Jurnal Pg-Paud Trunojoyo: Jurnal Pendidikan Dan Pembelajaran Anak Usia Dini*, 2(2), 117–124.
- Maharani Ramadhanti, M Syarif Sumantri, E. (2019). Pembentukan Karakter Dalam Pembelajaran Bcct (Beyond Center And Circle Time). 4(1), 1–23.
- Nadhiroh, K., & Pranoto, Y. K. S. (2022). Penerapan Pembelajaran Beyond Center And Circle Time Dengan Nilai-Nilai Keislaman Di Tk Tasywiquth Thullab Salafiyah Kudus. *Prosiding Seminar Nasional ...*, 575–578.
<https://proceeding.unnes.ac.id/index.php/snPasca/Article/View/1531>
- Nursalim, E., Sarawati, T., Zarifah, P., Nahda, C., Tinggi, S., & Islam, A. (2023). Implementasi Program Imtaq Bagi Anak Usia Dini Di Tk Negeri Pembina. 2(1), 27–40.
- Rahma Nurbaiti,1 Susiati Alwy, 2 Imam Taulabi. (2019). Pembentukan Karakter Religius Siswa Aktivitas Keagamaan Pembiasaan. *Angewandte Chemie International Edition*, 6(11), 951–952., 2(March), 55–65.
- Ristianah, N., & Munir, M. (2022). Pendidikan Karakter Pada Anak Usia Dini Melalui Model Pembelajaran Sentra. *Intizam: Jurnal Manajemen Pendidikan Islam*, 6(1), 35–52.

- Rohanie. (2021). Internalisasi Nilainilai Karakter Pada Anak Melalui Model Pembelajaran Beyond Center And Circle Time(Bcctdi Tkit Luqmanul Hakim. 3(2), 6.
- Shofiani, R., & Faradisa, F. (2024). Implementasi Model Pembelajaran Sentra Agama Dengan Pendekatan Bcct Dalam Membentuk Moralitas Di Tk Negeri Pembina Pekalongan. *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini*, 3(1), 161–172. <https://doi.org/10.35878/Tintaemas.V3i1.1130>
- Soleha, M. M., & Anjani, R. (2025). Pendekatan Beyond Centers And Circle Time (Bbct) Pada Anak Usia Dini. 04(02), 22–31.
- Sulistiawati, Saguni, F., & Marwany. (2020). Upaya Guru Dalam Membentuk Karakter Anak Islam Usia Dini Di Tk Al-Khairaat Udele Kec. Tojo Kab. Tojo Una-Una. *Ana' Bulava: Jurnal Pendidikan Anak*, 1(2), 37–50. <https://doi.org/10.24239/Abulava.Vol1.Iss2.10>
- Thowilah, T. (2021). Menumbuhkembangkan Karakter Religius Pada Anak Usia Dini Di TKusuma Kelurahan Patokan Kecamatan Kraksaan Probolinggo Jawa Timur. *At-Turost : Journal Of Islamic Studies*, 8(2), 167–178. <https://doi.org/10.52491/At.V8i2.64>
- Utami, R. D., Siregar, B., & Pratiwi, N. (2022). Implementasi Pembentukan Karakter Religius Anak Usia 5-6 Tahun Melalui Kegiatan Pembiasaan Di Paud Harapan Mandiri Kecamatan Medan Deli Kota Medan. *Jurnal Pendidikan Dan Konseling*, 4(20), 8952–8959.