Innovations In Early Childhood Education In The Millennial Era

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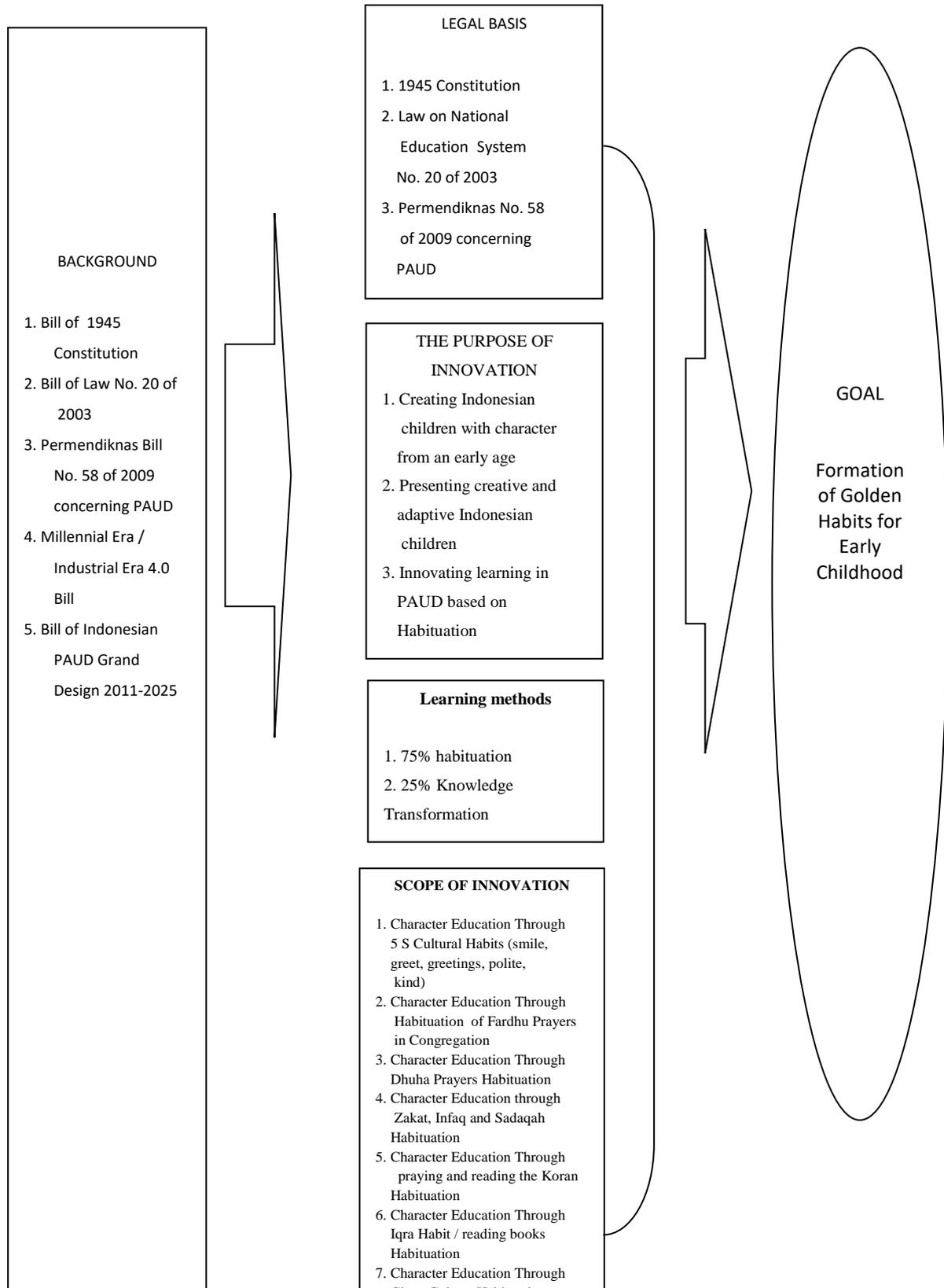**Universitas Muhammadiyah Makassar, Indonesia**
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Abstract- This study aims to describe new innovations in the world of education, especially on some new innovations in early childhood learning in the millennial era. In general, innovation in education can be described as the process of perfecting a product, or an existing process with the aim of making a positive change. If educational innovation is successfully adopted in early childhood learning, there will be changes, renewal and improvement in the quality of education, especially for educators in PAUD and other similar educational institutions. Learning Innovation in Early Childhood Education (PAUD) refers to Permendiknas (Minister of National Education Regulation)

literature number 58 of 2009, which contains 5 (five) aspects that must always be developed in early childhood namely: **1). Development of religious and moral values, 2). Motor, 3). Cognitive, 4). Language, 5). Social emotional. By using the theory of innovation as well as a description of the characteristics and characteristics of education in the millennial era, it was concluded that educators in Early Childhood Education Institutions (PAUD) are expected to be able to apply learning innovations especially in applying 5 (five) aspects of child development according to Ministry of Education Regulation No. 58 of 2009 so that the vision and the development goals of Early Childhood Education (PAUD) can be achieved.**

Keywords: Innovation, PAUD, Millennial Era

LEARNING INNOVATION FRAMEWORK IN PAUD

BACKGROUND

1. Bill of 1945
   Constitution
2. Bill of Law No. 20 of
   2003
3. Permendiknas Bill
   No. 58 of 2009
   concerning PAUD
4. Millennial Era /
   Industrial Era 4.0
   Bill
5. Bill of Indonesian
   PAUD Grand
   Design 2011-2025

LEGAL BASIS

1. 1945 Constitution
2. Law on National
   Education System
   No. 20 of 2003
3. Permendiknas No. 58
   of 2009 concerning
   PAUD

THE PURPOSE OF
INNOVATION

1. Creating Indonesian
   children with character
   from an early age
2. Presenting creative and
   adaptive Indonesian
   children
3. Innovating learning in
   PAUD based on
   Habituation

Learning methods

1. 75% habituation
2. 25% Knowledge
Transformation

SCOPE OF INNOVATION

1. Character Education Through
   5 S Cultural Habits (smile,
   greet, greetings, polite,
   kind)
2. Character Education Through
   Habituation of Fardhu Prayers
   in Congregation
3. Character Education Through
   Dhuha Prayers Habituation
4. Character Education through
   Zakat, Infaq and Sadaqah
   Habituation
5. Character Education Through
   praying and reading the Koran
   Habituation
6. Character Education Through
   Iqra Habit / reading books
   Habituation
7. Character Education Through

GOAL

Formation
of Golden
Habits for
Early
Childhood

A. BACKGROUND

Educating the life of the nation is the mandate of the 1945 Constitution and Law Number 20 of 2003 concerning the National Education System. The essence of education is change. Changes in the cognitive, affective and psychomotor domains. In order to face the industrial revolution 4.0, Indonesian educational institutions are required to be able to create students, who continue to be human learners or long life learners. Of course, by using previous educational patterns, it is now becoming less relevant to apply to the 'now' generation who were directly affected by the Industrial Revolution 4.0, therefore an educator must be able to accept, adapt, and keep up with the changing times.

In the changing conditions and dynamics of the times, the role of educators is now demanded not only to transfer knowledge in front of the class or just give speeches in front of the class without regard to the needs of students. Every educational institution must prepare the competencies needed in dealing with Industry 4.0. Educator competencies needed in preparing for the Industrial 4.0 era include the ability to solve problems (problem solving), the ability to adapt (adaptability), the ability to collaborate (collaboration), leadership (leadership), and the ability of creativity and innovation (creativity and innovation). Education will later return to basic humanitarian matters such as training about feelings, thinking creativity, critical attitude, collaboration, knowing right and wrong and no less important is character.

It can be ascertained that competition in the Industrial 4.0 era is very tight, and what needs to be remembered in this era is not how wide a country's territory is, but how creative and innovative its citizens are to be able to withstand the onslaught of the times. As an individual engaged in the world of education, an educator must not turn a blind eye to the possibilities that will occur in the future, so that precise innovation is needed in order to prepare a competitive millennial generation.

Schools are expected not only to be a formal educational institution but also must be able to develop soft skills, and foster a spirit of innovation and creativity of students in the form of new discoveries, be it thoughts (ideas), actions (methodologies), or new equipment (technology)

The program of activities in schools is expected to be able to load the competencies needed by millennials in the Industrial 4.0 era and make students ready for a future full of challenges, millennial generation is not only intelligent, but must have good character, in the form of golden habits (noble habits) in him in developing religious and moral values.

1. Millennial Era Bill

The historical necessity is being and will continue to occur, where the life of the millennial generation is very closely related to the Industrial Revolution 4.0 or the fourth generation Industrial Revolution. This revolution emphasizes the pattern of digitalization and automation in all aspects of human life. Many parties are not aware of these changes, especially among educators, even though they are the challenges of the younger generation or the current millennial generation.

In the past when asked about ideals, Indonesian children generally answered that they wanted to be teachers, doctors, soldiers, nurses, midwives, and others. But now when educators ask students about their ideals, they will answer wanting to become a professional YouTuber, become a professional gamer, become a successful online shop dropshiper and other professions related to current technological advances, where the professions that profession did not exist when writers were their age. Even most of the judges when they hear the word game immediately assume negative, where the activity

is an activity that is not useful and tends to make someone lazy.

The question that arises then is whether the teacher is currently able to adapt to prepare students to remain in a mental attitude of character and have future skills, where the Industrial Revolution 4.0 appears by emphasizing all-round technological updates including through digital economy patterns (economic digitalization), artificial intelligence (artificial intelligence), big data (large scale data), robotic (using robots as labor) [1Sumberdaya.ristekdikti.go.id/index.php/2018/01 /30/era-revolusi industry 4.0, accessed, 13 November 2019]

The impact of the Industrial Revolution 4.0 is predicted to eliminate some types of jobs because they are replaced by computerized or digital systems. Based on studies conducted by the McKinsey Global Institute in 46 countries around the world, it has been found that more than 800 million jobs will be replaced by automation. This is a challenge for young people and educational institutions going forward. That's why innovation steps in the learning field are always needed, and the education system is able to adapt to current conditions.

Herein lies the importance of the school as a formal educational institution that must implement programs that can support 21st century and Industrial 4.0 skills. As well as providing opportunities for all students to learn, practice, create, innovate, imagine, to create works, methods, or superior products that are tailored to the development of the era and local local wisdom, and most importantly, students still have noble character according to religious and moral values, by educating with habituation from an early age.

2. Indonesian PAUD Bill

In Permendiknas No.58 of 2009 concerning Early Childhood Education Standards covering formal and non-formal education consisting of: Standards for the level of development achievement, standards for educators and education personnel, content standards, processes and assessments and standards for facilities and infrastructure, management and financing. The standard level of development achievement contains the rules of growth and development of children from birth until the age of six years. Educator standards (teachers, teacher assistants and caregivers) and educational staff contain the required qualifications and competencies, content standards, processes and assessments that include planning, implementing, and evaluating programs that are carried out in an integrated / integrated manner in accordance with the needs of children, standard facilities and financing management infrastructure that regulates the requirements for management and financing facilities so that PAUD can be carried out properly.

Kindergarten (TK) is a form of early childhood education in the formal pathway that provides education services for ages 4-5 years and 5-6 years, where the level of development attainment illustrates the growth and development expected by children at a certain age range. The scope of development achieved includes five aspects of development namely religious and moral values, motor, cognitive, language, socio-emotional which in its implementation must take place sequentially and continuously so that the development achieved at a stage.

Early childhood education (PAUD) is an education level before basic education which is a coaching effort aimed at children from birth to the age of six years conducted through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education, which is held on formal, non-formal and informal channels. Early childhood education is a form of education that focuses on laying the foundation for physical growth and development (fine and gross motor coordination), intelligence (power of thought, creativity, emotional intelligence, spiritual intelligence), socio emotional (attitude and behavior and religion) language and communication, in accordance with the uniqueness and stages of development that are passed by early childhood. [*Minister of National Education Regulation Number 58 of 2009 concerning Early Childhood Education*

Standards, in the 2011-2025 PAUD Grand Design]

Given the importance of preschool education in supporting the growth and development of children, compulsory education should not start from elementary school (SD) but rather start from the most basic, namely kindergarten (kindergarten). However, this policy change besides requiring more compulsory education funding to finance the program, also requires preschool education teachers who are qualified to educate children aged 3-6 years. This opinion was raised considering the success of education for children, determined by education carried out from an early age.

Early Childhood Education Development (PAUD) is a conscious effort and commitment to realize Indonesian Children in line with Expectations (AIH). Indonesian Children of Hope, has ten main characteristics (Dasa Citra of Indonesian Children), namely 1) having faith and 2) devoted to God Almighty, 3) having good character, 4) healthy, 5) smart, 6) honest, 7) responsible, 8) creative, 9) confident, and 10) love the motherland. The overall effort to develop PAUD is aimed at realizing these ten characteristics in Indonesian children. The attachment to the image base is the basis for delivering children ready for further education and ready to enter the millennial era. In Permendiknas Number 58 of 2009 concerning 5 (Five) aspects of Early Childhood Education (PAUD), namely: 1) Development of Religious and Moral Values (Character), 2) Motorics, 3) Cognitive, 4) Language, and 5) Social Emotional. [*Minister of National Education Regulation Number 58 of 2009 concerning Early Childhood Education Standards, in the 2011-2025 PAUD Grand Design*]

In particular the learning process in early childhood must be based on the following principles of early childhood development:
a) The process of learning activities in early childhood must be carried out based on the principles of learning through play
b) The process of early childhood learning activities carried out in a conducive and innovative environment both inside and outside the room
c) The process of early childhood learning activities carried out with a thematic and integrated approach
d) The process of early learning activities must be directed at the development of intelligence potential in a comprehensive and integrated manner.

Based on the two bills above, namely the Millennial Era bill and the Indonesian PAUD bill, it is important to innovate PAUD learning that can form golden habits or noble characters.

B. DISCUSSION
1. Learning Innovation

a. Definition

According to Suriani, Innovation is a process of perfecting an existing product or process. The diffusion of innovation is the process of communicating a new object or idea through a certain channel within a certain period in a social system.

a. Aim

Make changes in a positive direction. If innovations are successfully adopted, it is expected that various changes, renewals and quality improvements will occur.

b. Characteristic of Innovation
1) There are already previous products / processes
2) Made to be better
3) More quality
4) Efficiency, effectiveness, practical,
5) More perfect than before

c. Learning

Early childhood learning has two types of models, namely teacher-centered learning and child-centered learning. Teacher-centered learning was initiated by Povdov Skinner, with behavioral development theory. The child-centered learning was initiated by Piaget, Erikson and Isaacs.

Behaviorist theory, based on Pavlov's research in observing animal behavior, that if an animal is given a certain stimulus, it gives rise to certain responses according to the stimulation given. Skinner argues that all human behavior can be explained or observed as responses that are formed from various stimuli that have been received from their environment.

Development theory. Developmental psychologists see that children have the self-motivation they have from birth to become able. "This ability motivation is then seen by psychologists as the basis for developing child-centered learning, respecting the entire development process owned by children and developing in accordance with the rhythm of each child. Create an environment and provide equipment that provides opportunities for children to learn and develop. Educational institutions "schools" for early childhood use these two theories in developing activities. [*Erickson and Eric Fromm (Calvin S. Hall and Gardner Lindzey, 1993)*]

According to the author, in the face of the Millennial Era, it is necessary to innovate PAUD learning, where learning has been centered on the dominant teacher and is theoretical in nature, then it is time to change learning methods that are centered on students with practical methods, namely habituating from an early age, with intent to form noble characters or golden habits.

a. Character building

Theoretically, Erickson and Eric Fromm, suggested that "childhood is a picture of humans as humans. Abnormal behavior in adulthood can be detected in childhood ". Whereas Eric Fromm argues that "people who are likely to be neurotic are people who have experienced difficulties at a serious level, mainly due to experiences in childhood" .[*Erickson and Eric Fromm (Calvin S. Hall and Gardner Lindzey, 1993)*]

Once the importance of this early age, until Sigmund Freud argues that "Child is Father of Man" (children are the father of humans),

meaning that childhood is very influential on the development of one's adult personality. In general, this period has the following characteristics or characteristics

1) Unique. This means that the nature of the child is different from each other. Children have an innate, interests, capabilities, and background of each life. Although there are general sequence patterns in a child's development that can be predicted, the pattern of development and learning still have differences from one another.

2) Egocentrism. Children are more likely to see and understand things from their own perspective and interests. For children, something will be important as long as it is related to him.

3) Active and Energetic. Children are usually happy to do various activities. During waking from sleep, children seem to never get tired, never get bored, and never stop from activities, especially if the child is faced with a new and challenging activity.

4) Strong and enthusiastic curiosity about many things. Children tend to pay a lot of attention, talk about, and question various things that they have seen and heard, especially about new things.

5) Explorative and adventurous. Encouraged by a strong curiosity, children are usually happy to check, try, and learn things they just bought. Sometimes he is intensively involved in the activities of watching, playing, and doing things with the objects he has.

6) Spontaneous. The behavior displayed by children is generally relatively original and is not covered up so that it reflects what is in their feelings and thoughts. He will be angry if someone makes him annoyed, he will cry if someone makes him sad and he will show a cheerful face if someone makes him happy, no matter where and with whom he is.

7) Happy and rich with fantasy. Children like imaginative things. Children are not only happy about the biological stories told by other people, but they themselves also like

to tell others. Sometimes he can also tell stories beyond his actual experience or sometimes ask about even supernatural things.

8) Still easily frustrated. Generally children are still easily frustrated, or disappointed when faced with something unsatisfactory. He easily cries or gets angry when his desires are not fulfilled. The tendency of a child's behavior like this is related to his egocentric nature which is still strong, his spontaneity is still high, and his empathy is still relatively limited.

9) Still lack of consideration in doing something. In accordance with the development of the way of thinking, children usually do not have a mature sense of consideration, including with regard to things that are dangerous. He sometimes does things that endanger himself and others.

10) Short attention span. Children usually have a short attention span, except for things that are intrinsically interesting and fun. He is still very difficult to sit and pay attention to something in the long term.

11) Passionate to learn and learn a lot from experience. Children love to do various activities that cause changes in behavior in him. He likes to find out about various things, practice various abilities and skills, and develop new concepts and skills. But unlike adults tend to learn a lot from experience through interactions with objects or other people rather than learning from symbols

Character education is basically the process of presenting values from various worlds of values (symbolic, empirical, ethical, aesthetic, ethical, synnoetic, and synoptic) to students so that these values will direct, control, and develop personalities as a whole manifested by personal traits with good character.

In the process, character education should be able to: (1) develop character elements: Ngerti (undersatand), Ngroso (feel), Nglakoni (do), with educational practices that are concerned with the growth of self-awareness (not mechanical); (2)

using a comprehensive and holistic approach, with the principles of *ing ngarso sung tulodo, ing madyo mangun karso, and tut wuri handayani*. Learning values in the context of character education can be integrated through a variety of (world values / subjects) as well as through a variety of programs and culture that is conducive to being able to present (internalize) values in students. [*Professor Inauguration Speech in the Field of Education / Basic Education Presented at the University of Malang Senate Open Session, June 8, 2011*]

The character configuration is determined based on four psychosocial processes, namely thought processing, heart processing, exercise, and feeling / intention. Values derived from if thought: intelligent, critical, creative, innovative, curious, open-minded, productive, science-oriented, and reflective. Which comes from the process of heart: honest, faithful and pious, trustworthy, fair, responsible, empathetic, brave to take risks, willing to sacrifice, and patriotic in spirit. Next comes from sports: tough, clean and healthy, disciplined, sporty, reliable, enduring, friendly, cooperative, competitive, cheerful. The last one comes from the feeling / intention: caring, friendly, polite, neat, comfortable, mutual respect, tolerant, helpful, mutual cooperation, nationalist, cosmopolitan, prioritizing the public interest, proud to use Indonesian languages and products, dynamic, hard work, work ethic, and persistent. [*http: //www.pendukasikarakter.com, accessed, September 10, 2014*]

b. Character Education Strategy

Akbar examines the internalization of values and character of students in Daarut Tauhied Bandung. The results showed that education is carried out by balancing aspects of thought and dhikr (with heart) by using methods of learning by doing, simulation, social action, solemn and endeavor, sociodrama, field studies, wisdom, and reflective evaluations that are concerned with self-awareness. Values are effectively internalized and characterized by the characteristics of students and alumni, which is like helping others, discipline, racial work, optimistic, confident, clean, polite and smiling,

positive thinking, independent, highly respect people other, innovative creative, exemplary, and Islamic. [*Akbar and Sa'adun, "Development of Values and Character Learning Models for Elementary Schools Based on Values and Character Education Models in Daarut-Tauhied Islamic Boarding School Bandung" Education Science e-journal, (Malang State University, 2009)*]

c. Character Education Method

According to Noeng Muhajir, quoted by Zubaedi, there are several methods that can be used in organizing character education, namely, dogmatic methods, deductive methods, inductive methods, and reflective methods. Daryanto and Suryatri Darmiatun in their book "Implementation of Character Education in Schools" develops character education with 4 approaches, namely modeling, learning, empowering and acculturation, strengthening. [*Daryanto & Suryatri Darmiatun, Character Implementation in Schools, (Yogyakarta: Gava Media, 2013), p. 103*]

According to Somantri, one of the models of character education learning referred to is the inculcation approach, which is an approach that emphasizes the inculcation of social values. The purpose of value education according to this approach is the acceptance of certain social values and the changing of values that are incompatible with unwanted social values. The methods used include: exemplary, positive and negative reinforcement, simulation, role play. [*Somantri, Endang, et al, Character Education: Core Values for Nation Personality Development Efforts. Bandung: Widiya Aksara, 2011), p. 286*]

Zubaedi offers several character learning models, namely interactional learning models that cover 7 things, namely:
1) Involving students actively in learning
2) Basing on individual differences
3) Linking theory with practice
4) Develop communication and cooperation in learning
5) Increase students' courage in taking risks and learning from mistakes

6) Improve learning while doing and playing
7) Adjust learning with the level of cognitive abilities that are still at the level of concrete operations. In presenting the discussion about morals carried out with the following principles:
   a) From easy to difficult
   b) From simple to complicated
   c) From the concrete to the abstract
   d) Emphasis on the environment that is close to the child to the broad environment. [*Zubaedi, Character Education Design, Conception and Application, (Jakarta: prenada media group, 2012) h. 231*]

In several previous studies it was concluded that an effective character education model is one that uses a comprehensive approach. The methods and strategies used vary, including inculcation, exemplary, value facilitation, and soft skills development. [*Zuchdi, D., Kunprasetya, Z., and Masruri, M. S, Integrated Character Education Model in School Culture Learning and Development. (Yogyakarta: Multi Pressindo, 2013)*]

There are various kinds of moral value-oriented education techniques (affective), including indoctrination techniques, moral reasoning techniques, consequence forecasting techniques, clarification techniques and internalization techniques. In his thesis Nurul Fitria analyzes the methods of character education offered by:
(a)   Yusuf Qardhawi
    Yusuf qardhawi mentions that the methods of character education include tariqul ibadah (worship method), tariqul adab (method of adab), and tariqul ilmi wat taujih (method of providing knowledge and direction), as well as thariq tasyri` (methods of legislation or rules)
(b)   Thomas Lickona
    According to Thomas lickona character education takes place effectively if the teacher can seek the implementation of various methods such as telling stories or fairy tales accordingly, giving students the task of reading literature, carrying out case studies, playing roles, discussing, debating about

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morals and applying cooperative learning. [*Eka Fitriah, research entitled: Management of Character Education in Islamic Elementary Schools "(case study at YIMA Islamic School Bondowoso Primary School), Thesis of Postgraduate Program (Malang: UIN Maulana Malik Ibrahim, 2012)*]

Character education can be done with a variety of approaches and can be in the form of intra-curricular and extra-curricular activities. Strategies in character education can be done through the following attitudes:

(1)   Exemplary

Exemplary is a powerful research approach. In a family environment, for example, parents who are entrusted with children should be a good role model for children. Without example, what is taught to children will only be a theory. This exemplary method can be done at any time and all the time. With an example, whatever is conveyed will imprint and this strategy is the cheapest method and does not require space and time.

Exemplary has a very large contribution in character education. Teacher's example in various activities will be a reflection of his students. Therefore, the figure of the teacher that students can emulate is very important. Teachers who like and are accustomed to reading, disciplined, friendly, moral, for example, will be good examples for students, and vice versa.

(2)   Planting discipline

Discipline is essentially a serious obedience that is supported by awareness to carry out the duty obligations, and behave according to the rules or codes of conduct that should apply in a particular environment.

(3)   Habituation

Dorothy Low Nolte revealed that children will grow up as the environment that teaches them, and that environment is also a habit that they face every day. If a child grows up in an environment that teaches him to do good, it is hoped that the child will get used to always doing good.

Children have the nature that most likes to imitate. His parents are the closest environment that always surrounds him and at the same time becomes his figure and idol. Therefore, the responsibility of parents is to provide the best environment for the growth of their children. Character education is not enough to only be taught in class, but schools can apply it through habituation. Spontaneous customization activities can be done such as greeting each other, friendly to friends, between teacher and teacher and between teacher and student. Schools that have carried out character education are certain to have done habituation activities. [*Furqan Hidayatullah, Character Education; Building the Nation's Civilization, (Surakarta: Yuma Reader, 2010), pp.39-59*]

d. Forms of Character Education Innovation

1. Character Education Through Learning Activities

According to Yahya Khan there are four types of character education that have been known and implemented in the education process, as follows:

a. Religious value-based character education, which is the truth of God's revelation (moral conservation)

In this case there are several things contained in religious values, such as:

1) Teach to always think
2) Strengthen the self-values that are based on God's rules contained in the scriptures
3) Mastering feelings, both towards themselves and towards other people
4) Opening up to caring relationships with each other
5) Self developing to serve and lead.

b. Character education based on cultural values, including in the form of character, Pancasila, literary appreciation, exemplary historical figures and national leaders (environmental conservation)

c. Environmental-based character education (environmental conservation)

d. Personal potential-based character education, namely personal attitudes resulting from the process of awareness of the empowerment of self-potential directed to improve the quality of education (humanist conservation). [*Yahya Khan, Character Education Based on Self-Potential, (Yogyakarta: Reader Library, 2010), p. 2*]

Character education is not limited to the transfer of knowledge about good values, but it covers how to make those values embedded and integrated in the totality of mind-action. [*Dimenson, Sara, Ed, Character is Key: How to Unlock the Best in Our Children and in Our Self, (Ontario: John Wiley and Sons Canada, 2009)*]

Lickona in Education for Character: How Our School Can Teach Respect and Responsibility states that character building involves the following three things: knowing the good, willingness to do good (desiring the good) and doing good actions (doing the good). [*Lickona, Thomas, Education for Character: How Our Schools Can Teach Respect and Responsibility, (New York: Bantam Books, 1991)*]

Muhadjir offers an alternative to the development of moral values through the process of internalization. Moral values are actualized to students. On the other hand students are given an understanding of the importance of emotional intelligence and spiritual intelligence through internalization or live up to moral values. Because the concept of faith can go up or down, it is therefore a necessity to internalize both rationally and through appreciation. [*Muhadjir, Noeng, Education and Social Change, (Yogyakarta: Rake Sarasin, 2003), p.164*]

2. Character Education Through the School's Personal and Cultural Development Program

Johanson et al argued that schools are institutions that have long been seen as institutions to prepare students for life, both academically and as moral agents in society. In the explanation it was emphasized that the school did not only focus on developing academic abilities, but also needed to pay attention to the moral development of students so that they could easily be accepted by the social environment in which they lived and were able to become moral agents in society. [*Johansson, E, et al, "Practices For Teaching Moral Values in the Early Years: A Call for A Pedagogy of Participation". Education, Citizenship And Social Justice, p.109*]

Zuchdi's findings at all levels of education in the Special Region of Yogyakarta also show that:
a. The institutional context of the school still does not optimally support the implementation of character education
b. Indoctrination strategies are still used even though the portions are not too large, the level of exemplary giving still needs to be added, the facilitation of values that are very suitable for training decision-making abilities is actually not widely used, the development of life skills (soft skills) related to values and morality are also not optimal;
c. The climate of character education is not yet fully conducive. Some suggestions made include:
  1) Every educational institution starting from Kindergarten to High School, even Higher Education should have a character education program that is integrated with all fields of study through both intra and extracurricular activities;
  2) The institutional context of the school and the learning climate must be conducive to character formation. [*Zuchdi, Darmiyati, "Character Education Through Life Skills Development in School Curriculum". Post Grant Research Report 2005-2006, (Yogyakarta: UNY Research Institute, 2006)*]

3. Character Education Through Moral Education

According to Lickona there are 6 elements that must be met by a school to be able to cultivate morals in them, namely:
a. Leadership from the principal
b. Policy to enforce discipline

c. Build a sense of family at school

d. Democratic classroom management

e. Creating close collaboration between adults

f. Set aside time to deal with moral issues that arise in the environment of school life both small and large. [*Lickona, Educating for Character, p. 325*]

4. Character Education Through The Nine Golden Habits Habituation

The Nine Golden Habits is a habituation program that is carried out continuously to form noble characters. Therefore, in Early Childhood Education (PAUD) learning innovations that need to be made practical methods through habituation in PAUD institutions so that over time habits will form. Studying as a child is like painting on a rock, learning as an adult is like painting on water. Likewise, habits acquired from habituation in childhood / early age imprint and become golden habits (noble habits)

Golden Habit description chart

HABIT	DESCRIPTION
1. Familiarize 5 S Culture (Smiles, Greet, Greetings, Polite and Courteous)	One of the efforts to instill religious and moral values from an early age through early childhood education, one of which is to familiarize the culture of 5 S (Smiles, Greetings, greetings, Polite and Courtesy).
2. Familiarizing Fardhu Prayers at the Beginning of Time and Congregation	Even though it is still an early age, but there will be a lot of wisdom when praying fardu accustomed to later when adult adultery and prayer obligations have become golden habits (noble habits) That is the reason, there are wise words, do
	not expel children who play during prayer at the mosque, because maybe when you grow up you will miss them come praying at the mosque.
3. Familiarize the Dhuha Prayer	Dhuha prayer is circumcision, not mandatory, but has the virtue in facilitating the arrival of fortune. Therefore, it is very appropriate if students in PAUD have been accustomed to do the Duha prayer.
4. Getting used to Zakat, Infaq and Sadaqah (ZIS)	One characteristic of the Industrial Age 4.0 is efficiency. On the basis of efficiency, it can affect individualistic and materialistic life attitudes, as well as being miserly. This is where the importance of familiarizing students in PAUD so they are accustomed to caring and sharing with others through the habit of issuing ZIS to those entitled to receive it.
5. Getting used to pray and read the Qur'an	In practice, before starting the lesson, PAUD students are accustomed to reciting joint prayers, followed by tadarrus al-Qur'an as an effort to foster a spirit of religiosity and spirituality so that all actions and actions begin with the remembrance of Allah.
6. Familiarizing Iqra / Reading Books	Instilling reading habits is not an easy matter, but if it starts since early childhood, it will become a habit that continues, but the reading content is adjusted to the age of students such as witty books, stories or stories of the Prophet and Apostles, stories of pious people, stories of righteous people

	successful people and biographies of world leaders.
7. Familiarize Clean Culture	The purpose of this clean culture habituation is as an effort to instill character to students to love cleanliness so that students in PAUD are accustomed to maintaining cleanliness and have a concern for the cleanliness of their environment from an early age
8. Familiarize Playing and Working Together	Playing while working together is to train students to be responsible, to socialize, and to respect each other.
9. Familiarize Early Childhood Positive Thinking	Facing every situation that is rather worrying, it takes a habit of positive thinking (positive thingking) in order to have an impact on the peace of mind and emotional stability of modern humans. This is also important for students in PAUD.

The nine habituations are the core of PAUD learning innovation offerings in order to shape the students' noble character in facing the Millennial Era.

C. CLOSING

In conclusion:

1. Considering that Learning in Indonesian PAUD is the mandate of the 1945 Constitution and the mandate of Law Number 20 of 2003 concerning National Education System, and Permendiknas Number 58 of 2009, then as a nation's children are obliged to carry out learning innovations.
2. PAUD learning innovation in question, is the shifting of the learning process that has been theoretical and teacher-centered, to the learning process that is practical and students become focused, with the habituation method.
3. Character education starts at an early age, where the child is the father of man, so it is appropriate to instill religious and moral values to students in PAUD, through the habituation of The Nine Golden Habits

Thus this paper was made to contribute in the effort to advance and improve the quality of National Education, especially PAUD in the Millennial Era. Hope it will be useful.

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