

Religious Learning Strategies at PAUD Kospin Jasa

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Abstract

One of the basic attitudes that a child must have to become a good and right human being is to have good religious attitudes and morals in behavior. Early childhood is the best time for Early Childhood Education (ECE) teachers to lay the foundations of moral and religious education to children. Although parents play a big role in building the moral and religious foundation for their children, the role of PAUD teachers cannot be underestimated as they usually tend to obey their teachers' orders. Therefore, a PAUD teacher must always try in various ways to guide children to have a good personality, which is based on moral and religious values. With the provision of these two educational foundations, a child can learn to distinguish good and bad behavior, right and wrong, and get used to carrying out religious teachings according to the level of growth and development. Educating early childhood with good moral and religious education is not an easy job so PAUD teachers must always improve their insight, understanding and teaching strategies.

Keywords: Strategy, religious learning, early childhood, PAUD

Introduction

Education is the transformation of values from educators to students either directly or indirectly. Education is also an effort to build, foster, and develop human quality that is structured and programmed and sustainable. Therefore, education as a learning process must begin early. In Islam, it is explained that childhood, which is often called early childhood, is the easiest age to receive or respond to something either through the education process or through the learning process expression, speech, the five senses, and even experience, so at this age it is recommended that children be trained with good speech. Children are born weak, both physically and psychologically. But within the child are basic potentials that will grow and develop into real abilities. Therefore, it is important for families and educational institutions to play a role and be responsible for providing various kinds of stimulation and appropriate guidance so that a strong future generation with religious potential will be created (Khadijah, 2016).

Religious development in early childhood occurs through life experiences gained since childhood, both in the family, school environment, and in society. The more religious experiences, the more attitudes, actions, behaviors, and ways of dealing with life will be in accordance with religious teachings. By introducing religious education from an early age means that it has made a strong personality based on religion in terms of educating children. So it is necessary to instill religious values early on so that an Islamic child's personality can be formed. In addition, it is a period that determines the success of children in the future (Jasuri, 2015).

Children aged four to six years are at the right phase to instill Islamic values. However, there is still a problem for parents/early childhood educators regarding the way of learning. For this reason, an effective and relevant way of instilling Islamic values is needed. Therefore, an educator must know the child's developmental conditions, environment and preferences to make it easier to instill Islamic values in the child. In the phase of fitrah, children are so clean, innocent, clear, soft, and the flexibility of the body has not been

polluted, and the child's nature is so clean, innocent, clear, and soft.

A soul that is still uncontaminated. The role of educators towards early childhood is very important. Developing his personality through experience is a personality that is harmonious, balanced between body and spirit. So that children can grow and develop according to their age or what is expected, which can make quality, healthy, intelligent and skilled human resources (Khadijah, 2016).

In the strategy of developing religious activities in children or developing children's faith in the *Creator*, a smart teacher will relate a child's mistake by providing information based on religion, namely from the Qur'an and hadith, will convey it as well as possible for the child's actions which according to religion are not good. This is related to the function of national education, which is to shape humans into individuals who have character. Noble character is one of the aspects of national education goals listed in Law Number 20 of 2003, in Chapter II article 3 which reads as follows;

National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, capable, creative, independent, and become democratic and responsible citizens (Nyimas Nurohma, 2017).

In line with religious teachings, which are related to morals where in religious teachings have explained that how important it is to develop religion as early as possible so that when they grow up they can apply good teachings based on religion as well as possible. Observations made by researchers there are children who are reluctant to read hijaiyyah letters so that the child has not familiarized himself with reading *iqra'*. Basically the development of activities.

Religion in terms of reading *hijaiyyah* letters is one of the indicators of the AUD learning program in terms of getting used to worship such as getting used to children to pray in congregation, infaq, throwing garbage in its place, reciting daily prayers, short letters and hadiths. From some of the above observations, researchers tried to conduct research on religious learning strategies at PAUD Kospin Jasa located on Jalan Kusuma Bangsa Perumsos Boyongsari, Panjang Baru Village, North Pekalongan District, Pekalongan City.

Methods

This research is a type of field research with a descriptive qualitative approach. It seeks to explore in depth and describe the implementation of religious development in early childhood at PAUD Kospin Jasa. Sources of data obtained are through children who are educated, all teachers of PAUD Kospin Jasa; including foundation administrators, teachers, parents, and parties involved in research at PAUD Kospin Jasa. Data collection techniques were carried out by means of observation, interviews, and documentation. Data analysis was conducted in three stages, namely data reduction and presentation, and conclusion drawing/verification.

Results and Discussion

Teachers' Efforts in Religious Learning in Early Childhood at PAUD Kospin Jasa

After obtaining data through the process of observation, in-depth interviews, and documentation, researchers can analyze the findings and explain the implications for the theories of the results of research on religious development in early childhood at PAUD Kospin Jasa. The efforts made by teachers in developing religion in early childhood at

PAUD KospinJasa are in the ways below;

- a. First, giving advice to children in a communicative, gentle manner that does not hurt feelings, and always encourages them to do good. The purpose of this advice is to gently inform the child about what they should do and/or should not do.
- b. Third, maintaining cooperation and regular friendship with student guardians as a forum for good communication from the school regarding school entities and problems to parents/guardians or vice versa. This cooperation is also carried out in order to organize strategic religious activities, for example in commemorating Islamic holidays.

Based on some of the above explanations, the efforts that have been made by teachers in PAUD Kospin Jasa in the development of religion in children is considered appropriate because a variety of efforts appear to have been in accordance with religious values. This is in line with what is expressed by Zakiah Daradjat, that the emergence of a religious spirit in children through people in the environment and where they live (Daradjat, 1998). It is through their words, actions and behavior that they will gain religious experience. The actions and forms of behavior of parents towards themselves and their siblings are elements that will become a supporting part of their personality in the future. In addition, according to Mansur, a child has four desires, namely protection, new experiences, getting responses, and wanting to be recognized. Through the experiences he receives from the environment, a sense of religion is formed in the child (Mansur, 2005).

The Purpose of Developing Religious Values to Children

In general, the purpose of developing religious values in children is to lay the foundation of faith with a pattern of piety to Him and moral beauty, capable, confident in themselves, and have the readiness to live in the midst of and together with the community to live a life that is pleasing to Him. The specific objectives of developing religious values in pre-school children are (Syaikhon, 2019):

- a. Develop a sense of faith and love for God.
- b. Familiarize children to worship God.
- c. Accustoming children's behavior and attitudes to be based on religious values.
- d. Helping children to grow and develop into individuals who have faith and piety towards God.

Methods Used by Teachers in Religious Learning in Early Childhood at PAUD Kospin Jasa

Learning method is a method or system used in learning that aims to make students know, understand, use, and master certain learning materials. In education, methods are very necessary, because they can influence the success of learning (Ananda, 2017). With methods, learning will take place easily and pleasantly. Therefore, every learning is needed the right method and in accordance with the development of children (Ananda, 2017). The methods of religious development in early childhood used by educators at PAUD Kospin Jasa are as follows;

- a. *Uswatun Khasanah* (Exemplary) Method

In Islam, this *uswatun khasanah* method occupies the first and foremost position. It is considered reasonable because it can shape good values and behavior for children. The development of religious values will be more appropriate because children have a tendency to imitate the behavior played or displayed by the teacher (Musfiroh, 2005). This method is carried out by showing good examples that can take place through the creation of familiar social conditions between school personnel, the

behavior of teachers, and other educators who reflect praiseworthy morals or indirectly through a number of illustrations of exemplary stories that are in harmony (Ma'ruf, 2003).

The examples applied in PAUD Kospin Jasa include sentences that need to be avoided such as do not and should not fight, and in general negative things in any form, should not be shown in front of children. Through this example, it is expected that teachers will be more careful and selective in their behavior in front of them so that what is done can be imitated and practiced. Therefore, the teachers at PAUD Kospin Jasa emphasize practical examples in addition to examples conveyed in the form of stories.

b. *Playing Ground Method*

Play is the best way to develop children's abilities (Wiryani, 2014). Before school, play is a natural way for children to discover the environment of others and themselves. In principle, play involves fun and is more concerned with the process than the end result. Play can also be used as a tool for developing religious values; such as role-playing to abstract the role of Prophet Ibrahim a.s.. When teaching his polytheistic people to seek God, which begins with the introduction of celestial objects or pretend play that can develop social values, moral values, historical values, or religious values, and so on (Fauziddin, 2015).

c. *Storytelling Method*

The storytelling method is one of the methods of providing learning experiences for children by bringing stories to children orally. The child's world is full of joy, so storytelling activities should be sought to provide feelings, joyful, funny, and exciting. There are several kinds of storytelling techniques that can be used, among others, teachers can read directly from books, use illustrations from picture books, use flannelboards, use puppets, play roles in a story (Musfiroh, 2005). There are several things that need to be considered to choose a good story, namely; 1) The story must be attention-grabbing, and 2) The story should match the child's personality, style, and *passion*.

The story must be appropriate for the child's age and ability to digest the content of the story. In the storytelling method, children are guided to develop the ability to listen to teacher stories that aim to provide information or instill social, moral, and religious values (Moeslichatoen, 2004). Social values that can be instilled in children are how a person's attitude should be in living together with others, respecting each other, and helping each other. Moral values that can be instilled in children are how a person's moral attitude should be realized in everyday life. Then the religious values that can be shown with an attitude of gratitude.

d. *Habituation Method*

The habituation method is useful for training children to be able to distinguish good and bad attitudes and behaviors so that they consciously try to avoid reprehensible actions. In addition, it is a vehicle for creating a learning situation that takes place in an orderly, active, and attentive manner and trains children to love learning. Clean and healthy environment. Finally, it is useful in instilling the habit of discipline in daily life (Megawangi, 2004).

Habituation is a method that can be used to get used to thinking, behaving, and acting in accordance with the demands of Islamic teachings (Megawangi, 2004). With this method, teachers at PAUD Kospin Jasa want to apply positive things into a habit

to the children there. They are accustomed to behaving in accordance with what is taught by religion, such as: 1. Saying greetings and shaking hands with parents and teachers, 2. Eating and drinking with the right hand, 3. Praying dhuha together, 4. Reading prayers before and after doing activities, 5. Wearing Muslim clothes, 6. Speaking honestly, 7. Loving and respecting each other.

e. *Q&A Method*

The question and answer method is a method of delivering lessons by means of the teacher asking questions and students answering them. It can also be said if a method in education in which the teacher asks questions while students answer the material or material to be obtained (Ramdhan, 2019). This method is often used in PAUD Kospin Jasa at the time of closing activities which are often referred to as *re-calling*, namely reviewing or *reviewing the* material that has been taught before. With this method also, the teachers are easier to know the ability of students.

Conclusion

The cultivation and development of religious values in early childhood education programs (AUD) is included in the field of behavior formation which is carried out continuously and exists in everyday life. children in PAUD. The goal is to prepare children as early as possible to develop attitudes and behaviors based on religious and moral values so that they can live in accordance with the norms adopted by the community. The planting and development of religious values in early childhood serves to achieve several things, one of which is to instill habituation of attitudes and behavior based on religious and moral values so that children can live in accordance with the values upheld by religion and in society. Technical implementation of the development of moral and religious values in children in PAUD is formally carried out approximately 20 minutes every day before learning activities begin with the form of activities using several methods such as exemplary methods, play methods, question and answer methods, and so on. The form of activities is carried out through routine, spontaneous, exemplary, and programmed activities. The way of developing religious values in children includes introducing God, introducing worship to Him, and instilling good morals.

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