



LEARNING OF THE RELIGION OF ISLAM IN FORMING THE CHARACTER OF EARLY CHILDREN

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Abstract

The purpose of this study is to explore the impact of Islamic religious learning on the formation of early childhood character. The right learning pattern makes the teaching and learning process fun effectively and efficiently so that they can make a major contribution in shaping their character. what the teacher does without ignoring the child's character with how the learning strategies used by teachers in early childhood education in finding forms of learning in line with the attention of the development of children today who live in the dimension of modernity. Of course, cooperation is needed between the two parties, namely the school and parents in realizing and succeeding in their children's education. This research method uses a literature review, the data that has been collected according to the criteria, then analyzed using a descriptive analysis approach. The results of this study shows that the Islamic religious learning process carried out by teachers by paying attention to the characteristics of children's learning can bridging the formation of children's character towards religious character which has aspect NAM who is strong and has good character, so that later The child will be able to fortify himself from the negative influences that he will get later.

Keywords: Islamic Religious Learning, Character Building, Early Childhood

INTRODUCTION

Modern society tends to have behavior that is instantaneous, practical, wants everything to be fast, not infrequently this instant system is carried out without regard to values, religion and morals (NAM) (Fauziddin, 2016). It is not an easy matter to be able to adhere to values such as time discipline, willing to queue, not bribing to get priority and many others. So, it is necessary to cultivate a strong NAM to build a good character.

NAM planting should be done from an early age, in line with this there is a hadith which states that seeking knowledge at an early age is like carving on stone and seeking knowledge in old age is like carving it on water. This is what reinforces that early childhood education is so important to do. Because, learning at an early age even though it is not an easy process, but when it is mastered, the child will be remembered for the rest of his life.

Islamic religious education can be taught to children from an early age both at home and at school in order to build the character of children who have a strong NAM and have good morals, so that later the child will be able to fortify himself from the negative influences he gets later (Mansur, 2007). In order for the education instilled in children in schools to be optimal, teachers need to pay attention to learning materials and approaches that are adapted to the characteristics of early childhood learning.

The learning used in early childhood education is written in Permendikbud 146 of 2014, stating that there are several characteristics that can be used in learning, namely as follows: (1) learning through play, (2) child development oriented, (3) needs oriented child, (4) child-centered, (5) active learning, (6) oriented to character values, (7) oriented to the development of life skills, (8) supported by a conducive environment, (9) oriented to conducive learning, (10) utilize learning media (Permendikbud, 2014). So, in implementing learning the teacher must pay attention to some of the points above in its implementation so that the development of children's NAM can be optimally stimulated.

One of the subjects that must be taught in schools is Islamic religious learning, thus schools have a role in carrying out Islamic da'wah (Supriadi et al., 2021). If the teacher in educating children can actually carry out religious guidance properly so as to shape the child's personality, it will become increasingly clear that the function of the school as a second education after the family, as an institution that cooperates with parents in educating children. But of course there are still problems about how to create cooperation between parents and schools in fostering Islamic education properly, therefore cooperation is needed between schools and parents in realizing and succeeding in education because it is a reference in the next stage.

Teacher preparation in designing appropriate learning patterns makes the teaching and learning process take place effectively and efficiently. So that education instilled in early childhood can be maximally successful, it is necessary to have materials and learning approaches that are in accordance with the characteristics of early childhood development. (Slameto, 2000) revealed that effective learning can help children to improve the expected abilities in accordance with the goals to be achieved. To improve effective learning methods, teachers need to pay attention to several things, namely internal conditions and external conditions. Internal conditions are conditions in children, such as health, interests, talents and others. While external conditions are conditions that exist outside the child's self that can also affect the child's learning process, such as classroom cleanliness, adequate facilities, a fun learning process and others.

Based on the research that has been done (Ali, 2015) religious learning for children still has a number of obstacles so that learning activities do not meet expectations. Among the obstacles encountered were inadequate infrastructure, teachers who did not understand the essence of the curriculum and were less able to design learning programs and an unsupportive environment, which ultimately affected the success of implementing religious learning. In line with this, research conducted by (Nahar et al., 2021) also experience the same problem in religious learning, especially there are still many teachers who are not graduates of early childhood education so that their implementation does not take place optimally.

Based on the description above, the authors get an idea that Islamic religious learning must be taught from an early age by not neglecting to form a character for children with how the learning strategies used by teachers in early childhood education. That is why, the author feels the need and is interested in researching Islamic religious learning in early childhood, so that from the results of this study it can be described Islamic religious learning in shaping character in early childhood. While the purpose of the study was to explore the impact of Islamic religious learning on the formation of children's character.

METHOD

Judging from the problems studied by the author, therefore the research method that the author uses here uses a type of literature review research with a qualitative approach. According to (Sugiyono, 2013) Literature review research is research by searching for various written sources, both in the form of books, archives, magazines, articles, journals, and documents that are relevant to the problem being studied. Therefore, the main literature studied in this study are books and journals related to Islamic religious learning as library research, so the data collection method used is the documentation method, namely data about variables in the form of books, notes, journals and others. -other. Then filtering is done by looking at the abstract and reading the full text of the article. Research that does not meet the criteria for the topics covered will be excluded. Then the literature was critically analyzed both in terms of theory and method and some previous findings. While the analysis technique chosen is descriptive analysis.

RESULTS AND DISCUSSION

Islamic Learning Innovation Strategy For Early Childhood

The innovation strategy for early childhood Islamic religious learning is a planning design in the renewal of Islamic religious education in early childhood with the hope that the goals of Islamic religious education can be achieved optimally. (Ulf, 2019), One of the factors that determine the effectiveness of a program implementation is the appropriate use of the strategy. However, choosing the right strategy in learning is not easy thing . The strategy patterns that are usually used are Design, Awareness and attention, Evaluation, Experiment (Syafaruddin, 2015).

Ulfa 's early childhood , including:

- a. Facilitative strategy.
This strategy should be an option for early childhood education managers in generating the spirit of innovation from teachers in the implementation of Islamic religious learning. Innovation here cannot be limited. The facilitative strategy is implemented by the teacher by providing adequate learning infrastructure , including: 1. Learning resources such as things he gets from objects around him . 2. Teacher learning media can make their own according to the learning theme . 3. Props . 4. As well as other learning facilities such as places of worship and audio. All these facilities must be adapted to the stages of child development and the theme of ongoing learning.
- b. Education strategy.
This strategy can be implemented by teachers by being diligent and accustomed to conducting teacher competency development training and curriculum. With training, teachers will continue to be able to *update* their knowledge regarding their main tasks in learning. Training can also be a place to explore teacher potential that has not been optimally explored, as well as interesting ideas to be tested in learning.
- c. persuasion strategy.
This strategy must be carried out by the principal by always communicating with teachers and motivating them. Of course, this approach must be able to increase teacher awareness that renewal in learning must be carried out. This is because the learning process experienced by all students as part of the social environment must be adapted to the times and in accordance with the development of early childhood.
- d. Coercion strategy.
When the three strategies ahead: facilitation, education and persuasion have been carried out completely by a school principal, but have not produced innovations in learning Islamic religious education, then. This coercion strategy can be done by providing alternative choices to the teacher. The alternative is if the teacher in learning

Islamic religious education still has not adapted to the innovations that have been agreed upon then of course the teacher concerned is given the choice of whether to remain in his position or choose to move. If they choose to remain in their position, they must be able to adapt to innovation, otherwise the teacher must be forced to shift from his position to a position that will not have a negative impact on the innovation itself.

After the above strategy has been carried out, the efforts that teachers can make in making Islamic religious learning take place effectively and efficiently are fun, so that children not only know about Islamic religious education, but also know about Islamic education. how to be religious so that it can shape the character of children is to use the strategies of learning types that have been proposed by Robert M. Gagne. The strategies implemented include :

a. *Signal Learning*

Signal Learning is the initial pattern and basic type in the learning process so that there are no requirements and levels that must be passed like other types of learning. Signal Learning is the process of mastering the basic pattern of behavior that is unintentional and does not realize its purpose. (Djamarah, 2000) states that the teaching-learning strategy of this early-stage learning pattern is the basis of other learning patterns, because this first stage does not have any demands as requirements and children can learn anything freely. An example in PAI learning is when both hands are raised in a pleading motion, which is a sign to pray. Another example is covering the mouth with the index finger during the learning process, which indicates an attitude of not speaking or being silent. This type of learning is done by responding to a cue.

b. *Stimulus-Response Learning* (Learning Stimulus Response)

Stimulus-response learning is a learning pattern by relying on stimuli to cause a response. This type of learning uses more "trial and error" (Djamarah, 2000). For example, getting children used to reading basmalah when doing an activity. It could also be, the teacher familiarizes the children to read the prayer before eating. The teacher's phrase "pray" every child will eat trains them to respond by praying every time they face food. Even more advanced if later the child eats alone, then he will automatically read the meal prayer. So eating is a stimulus to give birth to a response to reading the prayer. The point is that the stimulus response seeks to build the child's character to get used to positive behavior.

c. *Chaining* (Chain or Circuit)

Learning through the chaining type is a learning pattern that connects stimulus-response bond units to one another that is immediate (Djamarah, 2000). The necessary condition for this learning pattern to take place is that students already have within themselves an understanding of the stimulus-response pattern unit in the form of knowledge and skills. An example of the application of chaining in Islamic religious learning is the emergence of an understanding to perform ablution before prayer. The understanding of ablution and prayer is in one series.

d. *Verbal Association* (verbal association)

Verbal association learning patterns are identical to chaining learning patterns, namely learning patterns that connect one stimulus-response bond unit to one another. (Djamarah, 2000). In Islamic religious learning, verbal associations occur when children can distinguish between people doing ablution and praying people, or the image of the Kaaba and the image of the mosque. In essence, verbal association can be a learning pattern, especially for early childhood, if they already have in themselves the understanding and knowledge of objects that are obtained through habituation and practice for a long time.

e. *Discrimination Learning* (learn to differentiate)

Discrimination learning is a learning pattern that tests students' ability to distinguish something. Students conduct selection and testing of various stimuli or stimuli they

receive, and then choose the response pattern that is considered the most appropriate (Dahar, 1990) . Examples such as distinguishing various face shapes, animals, and plants. In the context of Islamic religious learning, children can distinguish between halal and haram, good and bad food.

f. *Concept Learning*

Concept learning is a learning pattern that shows students' ability to hold internal representations in the form of understanding and understanding of the world around them by using language. (Poerwanto, 1994) states that concept learning is a pattern of learning to think about concepts and learn to understand something. For example, teachers can instill in students' minds that what is in this world, be it the sun, moon, mountains, stars, earth, and even humans are creations of Allah SWT.

g. *Learning Rules (Learn Rules)*

Learning rules is a type of learning that many children get in school lessons. Various rules need to be learned by students so that they are familiar with various provisions and laws that are useful for their lives. Lessons learned at school contain many rules that must be internalized by students such as road signs, parking rules, and others. (Dahar, 1990). Islamic religious learning also has many religious rules that children must learn, such as the rules of prayer, fasting, zakat, infaq, etiquette towards teachers and so on. These rules must be learned by children from an early age.

h. *Problem Solving*

Learning through problem solving is learning to solve problems, which provides opportunities for students to formulate solutions to the problems they face. Problem solving is an effort to respond to stimuli that describe or generate problematic situations using various rules that have been mastered. (Djamarah, 2000) This type of learning can also be used in Islamic religious learning such as the ethics of apologizing if a child has wronged his friend.

The Role of Schools In Developing Character In Early Childhood

No matter how good a program is made without socialization to parties related to the implementation of the program, it is possible that in its implementation the program cannot be realized. such as: systems, parents, institutions and the environment. The environment itself has a very influential role where the environment itself will be a supporter of character building that has been implemented in schools. then by being socialized to parents about programs that are usually carried out at school, it will be a support if it is applied regularly and becomes a habit at home.

Parents and schools must have the same knowledge about the theme or about the rules and agreements made by teachers at school so that they can make repeated habits and have the same information, this can be a good character building for early childhood by providing information from the adab conveyed by n (Ulfa, 2019). So, communication between teachers and parents must be well established.

The parenting program is a way for schools to socialize, as Brom has stated, is the process of an individual developing himself through interactions with other people, so that he gains the influence of values that apply to the community in which he lives. It can be concluded that the socialization activities carried out by schools are initial activities but have a strategic role so that teachers and parents have the same understanding of children.

The parenting activities previously discussed by the principal were presented first with the teacher which was carried out outside of teaching hours. To equalize the understanding of all teachers, the principal sees the results of the field by observing each teacher who teaches so that they can correct and improve what the teacher lacks.

Characters that are formed for early childhood are by habituation of etiquette, where adab is to build children's character as early as possible, while the manners that are built are from very basic things from waking up until he sleeps again, this habituation must also

have The goal is that children have responsibility for what they have used to the value stage to be responsible for caring for what is theirs.

The behavior or habituation that is built at school is conveyed to the child when the child already has a sense of calm and comfort in the room, at that time the teacher conveys what manners the child must have, and indirectly this adab becomes a habit for him when he grows up. later.

Shaped Character In Islamic Religious Learning

In the implementation of Islamic religious learning attitudes in shaping children's character, at least the author found that there are 18 aspects of NAM that can be used as habits to shape children's character in learning activities including children having good quality , respect for others , honest attitude , clean behavior , have a sense of affection for His creatures, be patient, always grateful, sincere, disciplined time, have a sense of responsibility to complete activities, especially in worship, be diligent, think positively, be friendly, have a sense of humility, istiqomah, taqwa, and qana'ah.

The process of implementing Islamic religious learning carried out by teachers by paying attention to the characteristics of children's learning can bridge the formation of children's character towards religious characters that have strong NAM aspects and have good morals, so that later the child will be able to fortify himself from negative influences that he will get later.

Based on the aspect of NAM above, it is an interpretation of the personality of the Prophet Muhammad as a role model in life. The ideal and superior teacher must be able to direct the child to be able to form a personality in accordance with the traits mentioned above.

CONCLUSION

Based on the results of the study, it shows that the right learning pattern makes the teaching and learning process fun effectively and efficiently so that it can contribute greatly in shaping their character. early childhood in finding forms of learning in harmony with the attention of the development of children today who live in the dimension of modernity. Of course, cooperation is needed between the two parties, namely the school and parents in realizing and succeeding in their children's education. As well as the Islamic religious learning process carried out by the teacher by paying attention to the characteristics of children's learning can bridge the formation of the child's character towards a religious character that has a strong NAM aspect and has good character, so that later the child will be able to fortify himself from the negative influences that he will get later.

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