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Development of monotheism motif science teaching materials for early children

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Abstract: The research aims to develop science teaching materials with a monotheism motif for young children. It is in the form of an electronic book in the book creator application. The type of research is R&D with the ADDIE model-data collection techniques through expert test questionnaires and product feasibility questionnaires by users. The development process starts with a research needs analysis, which produces the basic concepts for book development and book feasibility instruments. The teaching material design process produces a book writing and appearance design, activity process design, teaching material design, media, teaching material evaluation instrument design, and book suitability instrument design. The development stage produces an initial draft of the book. The implementation stage produces a book draft ready to be published and distributed to users. The feasibility test results were found to be appropriate in terms of material and language, with an average indicator value of 3.7, categorized as appropriate with slight revisions. Judging from the children's understanding of the material, they received an average score of 82.03, which is considered high. Judging from the suitability of users with 11 question items on a scale of 5, the average was 4, which means the book can be disseminated with a little revision. The limitation of this research is that the product produced cannot be used directly by children, so the effect of developing this teaching material for children is less productive. because the book is intended for educators and parents.

Keywords: early childhood, monotheistic motifs, teaching materials, science.

A. Introduction

Children are an investment in the future for parents in this world and the hereafter. Children are the hope of their parents, society, and nation as a superior next generation. Children in John Locke's theory are like white paper. Environment and experiences shape children's minds (Novianti, 2021). Early childhood is a critical period because it is a period of rapid growth in various aspects of child development,

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such as cognitive, language, physical, motor, social, and emotional aspects (Pandia et al., 2022). Children are servants of God whose life goal is to prosper the earth (Hikmah & Alam, 2022). According to al Ghazali, children are servants of Allah who have been given the potential and nature to believe in Him (Hikmah, 2022).

Young children living today are known as the Alpha generation. Generation Alpha will be the youngest living generation today, from 2010 to 2025. They were born to coincide with the digital era dominated by gadgets (Manuel & Sutanto, 2021). The alpha generation is a generation that lives with technological sophistication, which, according to previous eras, was something 'impossible' but happened in that era (Assingkily et al., 2019). The sophistication of life led by the alpha generation certainly has positive and negative impacts. It is truly tragic to see the condition of children today. Time continues to move forward, but the human personality is regressing. Many young people commit crimes but do not consider it (Andriani et al., 2022).

Today, children live in an era of scientific and technological progress, which makes life easier. Advances in science and technology have changed people's thinking patterns. Humans feel they no longer need God because all their life needs are fulfilled. For example, teenagers now live secular lives, unable to balance attitudes towards science and technology; they deify science and technology, and some even abandon their routine of worship (Radiansyah, 2018). Modern life makes Muslims far from their religion and God. God is no longer a priority for humans and is increasingly being abandoned. This results in a crisis of the meaning of life, spiritual emptiness, and the elimination of religion from human life. Religion is considered private and cannot enter the public domain (Indra, 2018). It is hoped that this kind of thinking pattern will not appear in early childhood. To minimize and overcome the contamination of thought patterns and the fading of monotheism within children, improving the quality of children's learning from an early age is necessary. One area of learning that can be entered into with the value of monotheism is science learning. The current success of science and technology must be used as a basis for improvements in the world of education, including in the learning of science in educational institutions and research and the development of science in the future (Amril, 2019). One step is to integrate the concept of science with the cultivation of monotheism. The first step that can be taken is to develop science teaching materials with a monotheism motif for early childhood. Providing written teaching materials is essential to guide PAUD practitioners in implementing monotheism-based science learning for children. Teachers need

teaching materials that make it easier for them to carry out science learning in early childhood and are also valuable for introducing science learning programs to new teachers (Yaswinda et al., 2018).

Science generally means knowledge. Nugraha explains that science is a collection of knowledge that is organized in an orderly manner, applied typically, and is the result of observations and experiments (Risnawati, 2020). Science learning is children's learning to understand and interact with their surrounding environment (Anawaty & Iftitah, 2023). Science learning for early childhood introduces science concepts to children and can positively impact children in various aspects of child development (Risnawati, 2020). Tawheed is like the foundation of a building, and humans are its home. If the foundation is not sturdy, you can imagine that the house will quickly collapse if exposed to rain, storms, or wind (Lia & Khotimah, 2020). In Islam, monotheism generally recognizes that Allah is the only God who has power and must be worshiped. The monotheistic sentence commonly heard in Islam is the sentence *Thayyibah*, "*Laa ilaaha illallah*," which can be interpreted as there is no God but Allah. When someone says the sentence "*Laa ilaaha illallah*," this shows that humans believe that only Allah, the Almighty God, is the creator of the universe (Yumnah, 2020).

Based on initial observations in September 2022 at TK Bait Qur'ani Banda Aceh, TKIT Cendikia, and RA Takrimah Tungkop Aceh Besar, it was found that while science learning had begun to incorporate the concept of monotheism, it remained superficial without delving into its values. The development of PAUD science teaching materials with a monotheism motif aims to assist teachers in deeper exploration of monotheism for children. The ultimate goal is to establish a unified perception in implementing science learning with a monotheism motif in early childhood. By providing written materials, it is hoped that teachers' varying abilities and understandings regarding the integration of monotheism in early childhood science learning can be aligned towards a common experience. These teaching materials will be developed as science play activities using various methods.

Relevant studies to this research include the development of Tawheed-based science teaching materials for early childhood as a form of scientific integration in transformative science education in PAUD. Firstly, the development of science teaching materials based on local wisdom and Islamic values aims to provide a balanced position between Islam and science in the learning process, enhancing students' cognitive values without neglecting divine values (Diana & Setiadi, 2018). Additionally,

the study on the integration of Islamic education in science learning reveals that individuals who unite the essence of Islamic education gain correct faith, morals, and ethics, and strive to worship Almighty God, with science serving as a bridge to demonstrate God's power (Rumondor & Putra, 2020). Lastly, studies on the formulation and learning strategies for teaching monotheism in early childhood include the introduction of Allah Swt., understanding the religion practiced, the consequences of being Muslim related to piety and good social behavior, and the use of Islamic symbols through pictures and songs (Wardati et al., 2019).

The novelty of this research lies in addressing the shortcomings of previous studies by focusing on the fundamental concept of monotheism—the oneness of Allah as the sole, unparalleled God. This study ensures that the scientific concepts taught to children remain scientifically accurate while incorporating a monotheistic motif. Each concept is scientifically and concretely proven for children, followed by the exploration of their critical and high-level thinking skills through challenging questions, ultimately leading to the understanding that God orchestrates all scientific phenomena. The teaching approach emphasizes to children that there is an unseen greatness behind all observable and experimental events.

It is hoped that the advantages of this teaching material will have a long-term impact on children's lives. The capital of monotheism invested from an early age will form a resilient generation that will face the storms of scientific and technological progress in the future. Parents must instill monotheistic education so that children obtain the correct *aqidah* and are unwavering in their understanding of divinity (Lubis, 2019). Because monotheism is the foundation for children, it is hoped that the concept of monotheism in the Al-Ikhlas letter and the Kursi verse will enter the child's subconscious brain and last a long time in the child. The concept of monotheistic education in early childhood makes children love Allah Swt. more. There is nothing to fear except Allah Swt. (Liriwati & Armizi, 2021).

Another advantage is that each material uses different methods, so there are variations in learning methods so children do not get bored quickly. A teacher must use several (varied methods) and varied media to deliver learning at one meeting. The varied method makes learning presentations more exciting and lively to arouse students' enthusiasm for learning (Rimahdani et al., 2023). Some planned methods are scientific approaches, inquiry, HOTS, integrated interconnection, and contextual learning. Consideration of method selection pays attention to the concept's suitability

so that children can easily understand the material and get used to the concept of monotheism. The materials used are close to children's lives to equip children with the skills to solve problems they face in everyday life. The method used is scientific and contextual in implementing science with a monotheism motif for early childhood. Contextual learning influences the science abilities of group B at RA Al Islam Pranggang, Plosoklaten District, Kediri Regency (Mahardini & Mahmudah, 2015). The contextual approach is adapted to the contextual approach promoted by the independent curriculum. The essence of contextual learning with an independent learning approach is learning that connects theory with real life to provide more concrete and meaningful learning and also gives children the freedom to look for and solve problems in the learning process both in groups and individually to increase independence and children's creativity (Nursarofah, 2022).

This research aims to provide an overview of the process of developing FESBOOK Beta: An Electronic File Science Book with a Tauhid Pattern for Early Childhood as a Form of Transformation of Literacy and Science Education in PAUD. After the book is developed, the next activity is to conduct a product trial process that describes the feasibility of the FESBOOK Beta product: an Electronic File Science Book with a Tauhid Motif as a Form of Transformation of Literacy and Science Education in PAUD.

B. Method

The research method used is development research with the ADDIE model (Analyze, Design, Develop, Implement, Evaluation). Addie's model is a procedural development model. The procedural model is a development research model that provides an overview of the sequence of steps in stages from the end to the end of activities that are determined carefully and carefully (Rudi & Sugianti, 2020). The details of the steps in this research based on the ADDIE model are as follows:

1. Analysis Stage

At this stage, two activities are carried out. First, a literature review of the theories that are the basis for developing this model in depth regarding science learning, monotheism, and integrating science and monotheism in early childhood learning is carried out. *Second*, the study of existing problems related to science learning and the introduction of monotheism in early childhood become a basis for analyzing the needs for learning models that will be implemented later.

2. Design Level

At this stage, activities are carried out to design learning outcomes that will be achieved from science learning with a monotheistic motif, the form of learning activities, the scope of the material to be developed, the form of assessing children's ability to understand the material, the form of instruments to assess the suitability of the material that will later be developed.

3. Development Stage

At this stage, the development of monotheistic science materials for early childhood children and the development of learning process evaluation instruments, teaching tools, and product qualification evaluation sheets.

4. Implementation Stage

At this stage, activities are carried out, namely expert tests and field tests. Expert tests include material expert tests and learning expert tests. The field test includes testing each science material with a monotheism motif in kindergartens in Aceh Besar in 2 schools for group tests and field tests. Group tests are usually small groups (10-15), and field tests range from 25-35 (Rudi & Sugianti, 2020).

5. Evaluate level

At this stage, data processing is carried out from expert and field tests to get an overview of the product's quality, namely science teaching materials with a monotheism motif for early childhood.

This research will conduct material trials at 2 PAUD institutions in Aceh Besar and conduct due diligence on teachers, parents, and students in early childhood education. Generally, trials are carried out for users in Banda Aceh and Aceh Besar. The research subjects were 14 children aged 5-6 years from TKIT Cendikia (small group test) and 32 children from TK Takrimah (field test). The sampling technique for this research is the quota sampling technique. Quotas are required for group tests (10-15) and field tests (25-35). A quota sample is chosen if the researcher determines the desired number of subjects without considering the subject's origin (Setyosari, 2016). The unique characteristics of the samples taken were children aged 5-6 years, and the schools were schools that implemented science learning and began to incorporate monotheistic values in their science learning. The instruments of this research are:

1. Validation sheet for material experts, media experts, and language experts (expert test),

2. Material mastery observation sheet and child learning achievement test sheet (field test)
3. Material feasibility
4. instrument from book users distributed via Google Form with target users being PAUD students, Banda Aceh and Aceh Besar kindergarten teachers, and parents of early childhood children.

Data analysis was carried out descriptively to determine the results of expert tests and observations of learning implementation and children's mastery of the material. The results of material suitability from teaching materials by experts can be interpreted in Table 1 dan Table 2.

Table 1. Criteria for the validity of science teaching materials with a monotheism motif for early childhood (Arikunto in Fatirul & Walujo, (2022))

Category	Presentation	Score	Information
A	75-100	4	Legal
B	52-75	3	Enough
C	26-50	2	Less Valid
D	0-25	1	Invalid

Table 2. Criteria for children's understanding of science material with a monotheistic motif (Fatirul & Walujo, 2022)

Mark	Assessment
85-100	Very high
70-84	Height
60-83	Currently
40-59	Low

C. Result and Discussion

1. Result

The detailed steps for developing science teaching materials with a monotheistic motif in this research based on the ADDIE model are as follows:

a. Analysis Stage

The literature review found reasons for the importance of teaching monotheism to children from an early age and a selection of verses from the Koran that can be introduced to children in introducing monotheism in their scientific activities. In selecting verses from the Koran, the oneness of Allah is introduced from the foundation of monotheism in surah al-Ikhlas and verses of chairs. The curriculum used as the basis for determining indicators is the independent early

childhood education curriculum. The analysis found that this research needed three instruments to determine the suitability of monotheism-themed science books for early childhood. The source of the instrument for the book suitability test was adapted from the components for assessing the book's content, presentation, and linguistic suitability.

b. Design Level

At this stage, design the learning outcome activities to be achieved from science learning with a monotheism motif, the form of learning activities, the scope of the material to be developed, the form of assessing children's ability to understand the material, the form of instruments to assess the feasibility of learning and materialaterial that will be developed later. From this design stage, the following results were obtained:

1) Design of learning outcomes that will be achieved from science learning with a monotheism motif. The results of the design achievements that are intended to appear in science teaching materials with a monotheistic motif are taken from the learning outcomes in the independent early childhood curriculum. The results of designing learning outcomes for science teaching materials with a monotheism motif for early childhood are designed to have 3 CPs that can be displayed in books
2) The design of learning activities in science teaching materials with a monotheism motif for early childhood is informal learning in the form of contextual learning. The steps consist of initial, core, and closing activities. The design of initial activities for a science book with a monotheistic motif contains activities to explore children's initial knowledge about the concepts to be taught. The aim is to see to what extent the child knows the science concepts that will be discussed with the child. This initial activity usually opens with a problematic question, picture, or other concrete object.
3) The scope of material designed in science books with a monotheistic motif for early childhood is:
    a) The oneness of Allah in plants. We can do this with the bean sprouts experiment and the sense of sight of the universe
    b) Recognition of the oneness of Allah through recognition of taste (sweet, bitter, salty, sour) (mouth taste/sense)

c) Recognition of the oneness of God through the detection of the sense of smell (nose)
d) Recognition of the oneness of Allah through detection by the sense of hearing, namely sound material
e) Recognition of the oneness of Allah through the detection of the sense of taste/touch at the temperature of matter (hot and cold)

4) The design of a form of assessment of children's abilities in understanding science material and children's knowledge of science teaching materials with a monotheism motif is in the form of informal tests in the form of verbal questions and observations of the processes carried out by children during science experiments. The assessment scale is in the form of a narrative or scale that can be used in PAUD.
5) Three instruments assess the suitability of teaching materials: the material suitability instrument, which material experts administer with an early childhood education background; the language suitability instrument; and the user suitability instrument (for students, teachers, and parents).

c. Development stage

At this stage, science materials with a monotheistic motif for early childhood are being developed, along with learning process assessment instruments, teaching tools, and product feasibility assessment sheets. The book is written from CHAPTER 1 to CHAPTER V, though it requires further refinement after feedback from validators. The development process begins with creating a book cover using the Canva application. The results of the book cover and chapter development are shown in Figure 1 and Figure 2.

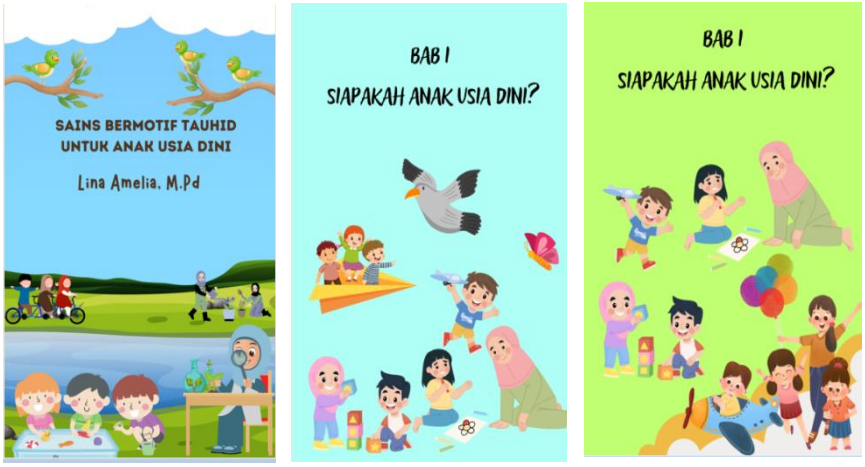

Figure 1. Initial product design

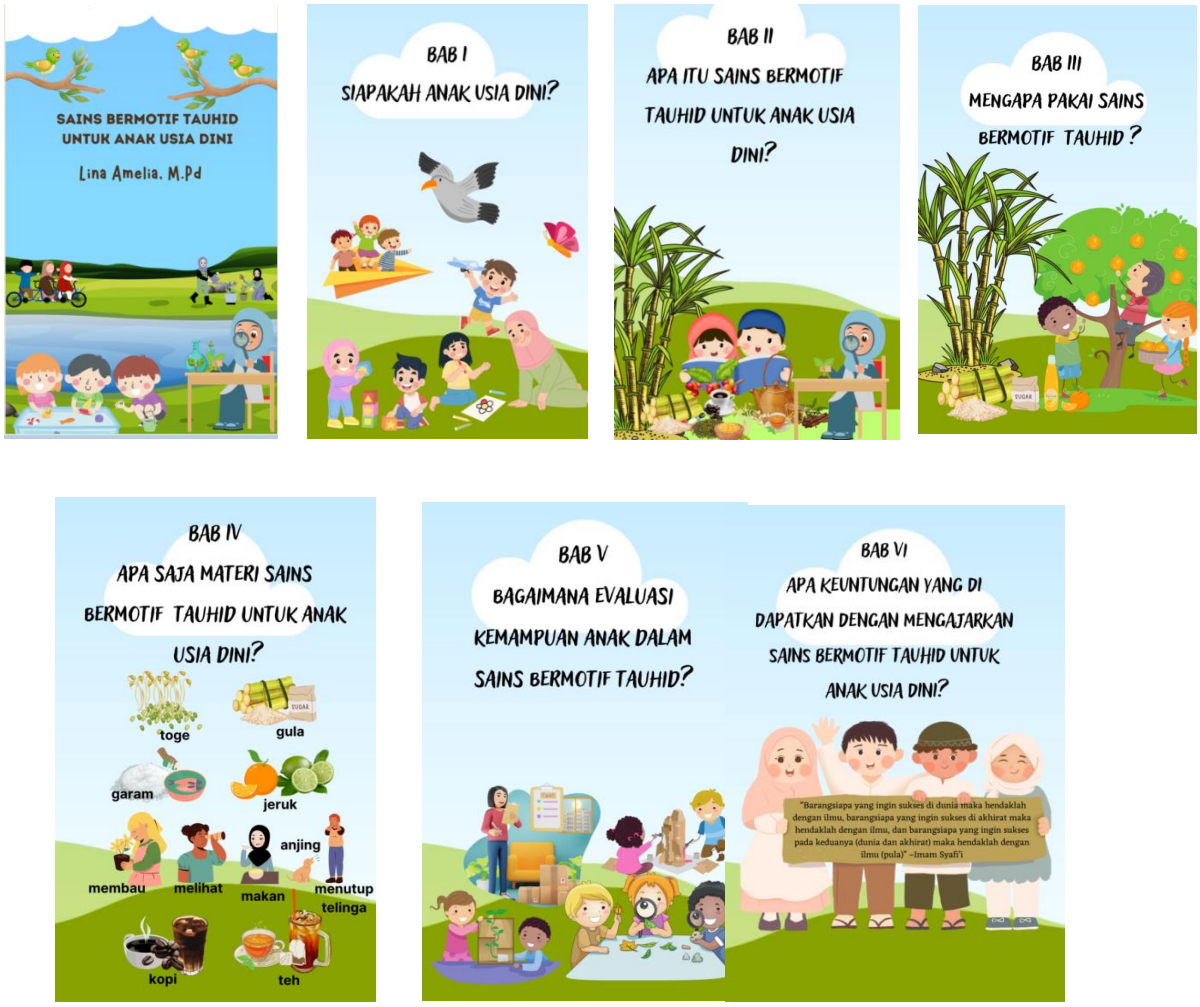

Figure 2. The final design of the cover and each chapter of IPA teaching materials with the motif of monotheism

The results of the development of book covers and chapters can be described as covers:

1) The cover illustrates a bird perched on a tree branch and a small child playing on a bicycle, depicting God's power to create plants, animals, and human activities worldwide. This illustration depicts God's power. While the children's activities are planting plants, children observing objects in the water, and girls holding microscopes observing plants, this illustration depicts scientific activities.
2) The initial chapters of the teaching material are developed as a book cover, not in the form of chapters often found in scientific works that only turn into chapter writing. In IPA teaching materials with the motif of monotheism for early

childhood children, this book has a cover with a picture illustrating the intention in each chapter.

d. Implementation stage

At this stage, four activities are carried out: expert testing, limited user testing, field testing, and book publishing on an e-book maker application. Expert tests include material expert tests and learning expert tests. Field tests were conducted on each science material with a monotheistic motif in kindergartens in Aceh Besar, specifically at TKIT Cendikia Tungkop and RA Takrimah Tungkop. Initial trial results indicated that the implementation techniques included initial, core, and closing activities, with monotheistic knowledge assessed through oral tests. The initial implementation stage involved a small group test with a sample size of 10-12 children, conducted at TKIT Cendikia Tungkop with 14 children. In this initial trial, the oneness of Allah was introduced using commonly taught science materials, such as volcanic eruptions and rainbows. The team introduced the oneness of Allah related to utilizing the sense of sight, employing a scientific approach in the Mount Eruption and Rainbow experiments to understand God's oneness. The monotheism extracted from this material is the oneness of Allah, which can be known from the nature of Allah (*wujud, qudrah, iradah*).

Table 3. Learning achievements in small group tests (source: CP independent PAUD curriculum)

Learning access	Research learning outcomes
Children recognize the value of the obligations of their religious teachings	1. Children can recognize the nature of God (*wujud, qudrah*, *iradah*) in science activities
	2. Children can identify God's attributes (*wujud*, *qudrah*, *iradah*) in science activities
	3. Children can communicate God's nature (e*wujud*, *qudrah*, iradah) in science activities

From this small group trial result, the children's understanding is still moderate, so the material provided needs to be revised to fit the thinking characteristics of children still in the concrete pre-operational phase. To validate the book's practicality, practitioners tested it within a limited scope (1 student). The result is a decent book with a few revisions regarding writing typos, which are still often found.

After improving and perfecting the material in the book, a field test was carried out at the Takrimah Kindergarten, Aceh Besar. This school was chosen because the number of children who met the class quota for the field test and had also carried out science lessons started incorporating Islamic values into their learning. At this school, material testing was carried out for children that were close to children's lives, namely taste material. At this school, the taste materials introduced are orange taste, sugar

cane taste, coffee taste, sugar taste, and salt taste (flavors children often encounter daily). There are three learning stages, namely introducing children to taste in general; the core activity for children is practicing tasting the flavors that are being introduced; during the core, there is a question and answer session, what is the taste of sugar, what is the taste of coffee, what is the taste of salt, what is the taste of orange, what is the taste of sugar cane? After that, children begin to enter into the concept of monotheism about the oneness of Allah, which can be concretely observed in the color of the coffee, the taste of the coffee, and which gives the taste to the coffee. The final closing stage is that children communicate the knowledge of science and monotheism that they have obtained from the activities they have carried out.

Apart from testing material about taste, material experts, language experts, and practitioners were also tested using a Google form, distributed widely to students, kindergarten teachers in Banda Aceh and Aceh Besar, and parents of early childhood children.

e. Evaluation Stage

At this stage, data processing from expert tests and field tests is carried out to get an overview of the quality of the product, namely science teaching materials with a monotheism motif for early childhood. This stage has not been carried out to obtain final results. From the validator results, the calculation can be described as follows:

Table 4. Validation results of material experts, language experts, and users

No	source of value	The score obtained	number of items	highest score	shoes max	%	rating average	Is
1	User	114	32	4	128	89,06	3,6	valid
2	material expert	84	23	4	92	91,3	3,7	valid
3	linguist	95	26	4	104	91,35	3,7	valid

Judging from the average linguist adequacy of 3.7, this book can be categorized as adequate with minor revisions. Material experts, with a final average of 3.7, also considered it feasible with slight revisions, and first users, also rated with an average of 3.6, also considered it feasible with minor revisions.

The results of children's mastery of the material can be described as 82.03, which is considered high. The survey calculation with 25 book user respondents was distributed via the Google form at https://forms.gle/g9h5abZHHgE8hrMr9, obtaining the average data of 4.4. These results state that the book's suitability for widespread distribution is suitable. A response description of 76% stated that it was ideal for

distribution without revisions, and 24% stated that it was suitable with slight modifications.

2. The Importance of Developing Science Teaching Materials with a Tawheed Motif for Early-Age Children

The development of the era of globalization has an impact on all aspects of life and all ages. Early childhood is children aged 0-8 years. In Indonesia, early childhood is for children aged 0-6 years. Early age is the most effective time to instill monotheism in them. Tauhid is the main foundation for a Muslim. Tawheed is like the foundation of a building, and humans are its home. If the foundation is not sturdy, the house will easily collapse due to rain, storms, or wind (Lia & Khotimah, 2020). In Islam, monotheism generally recognizes that Allah is the only God who has power and must be worshiped. The monotheistic sentence commonly heard in Islam is the sentence Thayyibah, "*laa ilaaha illallah*," which can be interpreted as there is no god but Allah. When someone says "*laa ilaaha illallah*", humans believe that only Allah is the creator of the universe (Yumnah, 2020). Monotheism needs to be instilled in the womb from an early age to get maximum and permanent results in children. Children are born naturally. Clean and has the potential to be realized in all aspects of development. So, we can use this extraordinary early childhood condition as a golden moment to introduce and cultivate monotheism in children. Introducing monotheism from an early age is part of the effort to realize the goal of national education, which is to create Indonesian people who believe in and are devoted to God Almighty and have noble morals. One crucial aspect of national education aims to form Indonesian people with a spirit of monotheism (Prasetyo et al., 2022).

Tawhid can be interpreted as belief in the oneness of Allah, worshiping sincerely, putting your trust in Allah, and having faith in Allah in His name (Lubis et al., 2019). In the 2022 PAUD Merdeka curriculum, learning outcomes whose objectives are related to monotheism are found in the learning outcomes of religious values and morals. The result of the learning is that children who believe in God Almighty begin to know and practice the basic teachings of their religion and beliefs (Decree of the Head of the Standards, Curriculum and Educational Assessment Agency of the Ministry of Education, Culture, Research and Technology Number 008/H/Kr/ 2022 concerning Achievement Studying in Early Childhood Education, Primary Education Level, and Secondary Education Level, 2022). From the results of learning about religious and moral values in the independent PAUD curriculum, monotheism is an important part

that must be introduced to children because monotheism is a fundamental teaching of the Islamic religion.

Tauhid in early childhood can be introduced in various children's play activities, including early childhood science learning. Science is how children understand nature physically and the natural environment, along with the earth and space. Children gain an understanding of science through observation and experimentation. The first thing children can introduce to monotheism is monotheism about the oneness of Allah. Monotheism in early childhood can be studied from the verses of the Koran, Al-Ikhlas verses 1-4.

Why Surah Al-Ikhlas? Because almost every day, children read and memorize Surah Al-Ikhlas and its meaning. If the child has memorized this surah, then it is easy for the teacher to explore monotheism from the meaning of Surah Al-Ikhlas in science learning. So, in this research, the introduction of monotheism deepens and observes examples of the oneness of God in the learning carried out. What is meant by monotheistic-motivated knowledge here is that after children receive the scientific concept of knowledge, the concept of monotheism is explored again regarding things that have not been scientifically proven, for example, touge experiments. Mung bean seeds can turn into bean sprouts. Scientifically, this is due to the growth of the coffee beans due to humid conditions, which causes them to grow large. The concept of monotheism in this experiment is the power of God in designing stems and giving stems and roots to bean sprout plants.when everyone sleeps at night. Is there anyone working on it? It is the form of a problematic question that will motivate monotheism in science learning in early childhood. From thoughts that seem concrete and abstract to monotheism in Surah Al Ikhlas verse 4. This understanding can be strengthened by the Kursi verse, which children may already know: Allah, no, there is no god but Him. (Q.S. Al-Baqarah: 255).

From the results of literature studies, the need for monotheism in the era of globalization can be said to be very important. In the independent PAUD curriculum, religious values and character will be the spirit of every aspect of child development. It is by the goals of national education, namely developing the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Kurniasari & Susanti, 2021). The ultimate goal of

developing science teaching materials with a monotheism motif is to invite parents or teachers to realize the goal of monotheism in Surah Lukman verse 13.

3. Development Process Science Teaching Materials with a Monotheism Motif for Early-Age Children

Developing science teaching materials with a monotheistic motif for early children uses the ADDIE (Analyze, Design, Develop, Implement, Evaluation) development research approach. Addie's model is a procedural development model. In the initial stages, a literature review, a study of problems in the field, and a curriculum study were carried out to form the basic formulation of the product design to be developed. From the results of the literature study, it was concluded that it is essential to introduce monotheism to children, starting with an introduction to the oneness of Allah (Surah Al-Ikhlas verses 1-4) to instill in children not to associate partners with Allah (Surah Lukman verse 13). Looking at the conditions of implementing science learning in several schools in the Aceh Besar area, several schools have implemented science learning. They are starting to integrate the value of monotheism into their learning materials. Schools begin to insert at the beginning of learning to fulfill the NAM value of trusting God through his creation with the question that we are learning who the creator is. After that, there is no deepening of the meaning that Allah is the creator in scientific activities, so children only get scientific knowledge. However, their religious values are only a formality. Its also happened at TKIT Cendikia and TK Takrimah, so these two schools agreed to work together to try innovations in science learning with a monotheism motif. This condition of acceptance by the school is not because they expect learning innovation to occur in their school but because the ideas offered by the team also do not conflict with the demands of the PAUD curriculum, namely an independent curriculum in which one of the learning achievement elements emphasizes elements of religious values and character.

From the results of product development and acceptance by users and when compared with existing research, the advantages of this research are that more specific Islamic values begin to emerge, namely monotheism about the oneness of Allah, the nature and ibadat of Allah in every scientific material-given to children. The research that aligns with this is entitled Early Childhood Science Teaching Materials Based on Local Wisdom and Islamic Values (Diana & Setiadi, 2018). In this research, I also inserted verses that relate to/support the material being taught but have not emphasized introducing monotheism to children; Islamic values are still general and

adapted to the material presented. The second research is relevant because science learning is integrated with Islamic Religious Education.

The focus of this research is to decorate learning by introducing the values of monotheism to children from the science material taught. The activity begins with providing knowledge to children. The core activity explores the concept of science and the motif of monotheism, and the closing is a process of affirming and strengthening the concept of science and monotheism in children. At the core stage, the question asked by teachers or parents is "*Can we make this bitter taste? Can we put a bitter taste in coffee? Where does the sweet taste of sugar come from? Is there anyone else who makes sweetness and puts it in sugar, who brings sweetness to oranges? Sour taste in oranges? The sweet taste of sugar cane trees*" and other analytical and problematic questions. These questions aim to explore children's critical thinking abilities and begin to provoke children's beliefs that there are things that humans cannot do but that have happened or exist without scientific human intervention, such as the sweet taste of sugar, the bitter taste of coffee, the salty taste of salt. This is evidence that the child can feel, but the child does not act on it.

In this book on the science of monotheism, there is a method of introducing the science of monotheism using contextual, experimental, question-and-answer, and scientific approaches. The things that emerge in this research align with research on Tawheed Learning in Early Childhood (Study of Learning Formulas and Strategies) (Wardati et al., 2019). The introduction of monotheism in spiritual aspect indicators consists of 2 essential competencies: faith and worship. Faith includes belief in God through His creation and being grateful for God's blessings through respecting oneself, others, and the environment. Essential worship competencies include knowing the worship activities of the religion one adheres to and carrying out daily worship activities. Meanwhile, this research is more focused on recognizing monotheism from events close to the child's life, starting from what the child sees, feels, smells, and what the child eats. It can be said that the capital of faith is believing that God is the one who has power over life in this world.

D. Conclusion

In general, it can be concluded that science teaching materials with a monotheistic motif are suitable for use in the field, and users can understand the

contents. Revisions are needed so that the teaching materials are of higher quality according to input from language validators, materials, and users. The development process begins with analyzing research needs, resulting in a basic concept for book development and book feasibility instruments. The teaching material design process produces book writing and display designs, activity process designs, teaching material designs, evaluation designs, and book suitability instrument designs. The development stage produces an initial draft of the book. The implementation stage produces a book draft that is ready to be published and distributed by users. The feasibility test results were declared feasible regarding material and language and categorized as appropriate with minor revisions. Judging from the child's understanding of the material, it is high. From user suitability, it was concluded that the book could be disseminated widely.

This research's limitation is that children cannot use it directly. Parents can only use the material as educators at home and at school. In the future, we will try to develop science books with a monotheistic motif for early childhood, with pictures, writing, and sound reading from the writing.

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