Pattern and Learning Design of Islamic Religious Education for Early Children

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ABSTRACT

This study examines the learning patterns and designs of Islamic Religious Education (PAI) for Early Childhood Kindergartens (TK) in the City of Ciamis, Indonesia by analyzing learning activities, both in terms of curriculum and teaching materials as well as planning and evaluation systems. Researchers used a descriptive analytical approach to field studies and examined various literature relating to PAI learning for early childhood as a theoretical reference for this research. School document reviews, field observations, and interviews with kindergarten heads and teachers are integral of this analysis process. This work concludes that kindergarten teachers understand the PAI curriculum and have skills in designing lesson plans even though the implementation process is sometimes not relevant to the Daily Activity Units (SKH) and Weekly Activity Units (SKM) that have been designed. Furthermore, the PAI learning evaluation system is carried out on a daily and semiannual basis, the results of which are both indicators of achieving student progress. All of this illustrates that the implementation of PAI learning in kindergarten has been running adequately to encourage the achievement of educational goals listed in the curriculum, but innovation and creativity are still needed by school principals and teachers so that the learning process is richer and in line with scientific developments and the dynamics of the times.

Keywords: Islamic Religious Education, Early Childhood, Learning Patterns And Designs, Kindergarten

A. INTRODUCTION

Religious education should be taught from an early age. Early childhood is a group of children who are in a process of growth and development that is unique, in the sense that they have patterns of growth and development, both intelligence, social-emotional, language and communication, which are specifically according to their level of growth and development (Astuti et al., 2022; Hostini, 2022). These educational activities begin in the family since the child is in the womb (prenatal) until after birth (postnatal). The family is the first environment for children to get religious education because parents are the first and main teachers in early childhood. Apart from the family, religious education is also obtained in the community and schools. Schools as formal educational institutions are obliged to teach religious education to children from the time they are in Early Childhood Education (PAUD) and Kindergarten (TK). Religious education for early childhood is directed at stimulating, guiding, nurturing, and offering learning activities that produce understanding, abilities and skills in children as the foundation for their faith so that they will grow into whole individuals (Alemi et al., 2020; Ansori, 2016). There is no doubt that religious education received from an early age will have an influence on the child's subsequent religious development.

Children as unique individuals have abilities and talents that are different from one another. The period from birth to the third year is a special period in a child's life. This period is the greatest growth period and at the same time the most important. Therefore, parents, society and teachers must support this phase for the physical and mental development of children by providing religious education as well as other education so that they can develop optimally (Ahmad Junaedi, 2019; A. Ulya et al., 2018). Included in this is the education of children, Muslims are encouraged to emulate the Messenger in educating their children (Budi Heriyanto, Agus Sarifuddin, Herman, Ali Maulida, and Abdul Jabar, 2022). Therefore, the readiness of teachers in educating both in terms of teaching and learning programs, learning methods, learning media, learning strategies and the conditions created in the learning process, must be maximized (Musyarofah & Rizawati, 2021; Pairin, 2019).

The teacher must make careful planning so that the learning outcomes to be obtained can be achieved. Teacher preparation in designing appropriate learning patterns makes the teaching and learning process take place effectively and efficiently. Slameto stated: Effective learning can help children to improve the abilities expected in accordance with the instructional objectives to be achieved. To improve effective learning methods, several things need to be considered, namely internal conditions and external conditions (Saputro,

2015; Yulianti et al., 2022). Based on the background of the problems that have been described, the research formulated several problems in this study, namely 1) How the curriculum and teaching materials for PAI and what is the teacher's ability to design PAI learning? 2) How is the PAI learning process in early childhood? 3? How is the PAI learning evaluation system.

B. LITERATURE REVIEW

1. Learning Islamic Religious Education (PAI) and Its Purpose

Learning is the core of the educational process. In the learning, process there is an interaction or relationship between teachers, students and learning materials. The interaction of the three components involves other aspects, such as learning media, learning environment, learning methods, and so on, so that the learning process is born to achieve the goals that have been formulated (Sodik, 2019; Sufiani et al., 2022). This means that the learning process requires effective communication between the teacher and students which gives rise to two activities at once: teaching activities (efforts made by the teacher) and learning activities (activities that involve students). Understanding learning can be understood in terms of etymology (language) and terminology (terms). Etymologically, learning is a translation of the word instruction which means an effort to teach a person or group of people through various efforts (efforts) and various strategies, methods and approaches towards achieving the goals set (Delshad et al., 2018; Suharto, 2018;Thijs et al., 2018; H. Ulya, 2017). Therefore, learning or instruction is an attempt to create conditions deliberately so that learning objectives can be achieved easily.

The learning process actually seeks to grow and develop children to become fully human beings so that they are beneficial to themselves and others. The development and growth of this child can be seen from three dimensions of maturation including: Cognitive aspects (student abilities), affective aspects (related to feelings, emotions, value systems and attitudes), psychomotor aspects (application) The psychomotor dimension is the realization of the results of knowledge (cognitive) and attitudes or experiences (affective) acquired by students during the learning process (Cesur & Mocan, 2018; Prasetiya & Saifuddin, 2020). This aspect is related to the skills students acquire through a long process of learning so that it requires high patience of students in developing their abilities. It is the application of skills obtained from learning activities, example skills in using various workshop tools, public speaking skills, prayer skills, calligraphy skills and football skills.

The goals of PAI for early childhood education and kindergarten (TK) are instilling values and awareness of worship in students as a guide to achieving happiness in life in this world and the hereafter; Instilling the habit of implementing Islamic law sincerely by students so that they behave in accordance with existing regulations in madrasas and society; Formation of discipline and a sense of social responsibility in madrasas and society; Developing faith and devotion to Allah SWT and instilling noble character in students as optimally as possible, as an effort to continue what was instilled earlier in the family environment; Mental development of students towards the physical and social environment through worship and *muamalah* (Berglund & Gent, 2018; Mohammed & Neuner, 2022).

2. Islamic Religious Education Curriculum for Early Childhood Education

Curriculum is a set of plans and arrangements regarding goals, content and teaching materials as well as methods used by teachers as guidelines for implementing learning activities in schools to achieve certain educational goals. This curriculum includes not only learning materials provided in schools but includes all learning activities that can stimulate the child's overall development physically, intellectually, emotionally, spiritually and socially. Several principles of PAUD curriculum development are (a) The curriculum must be broad, in order to provide varied learning experiences for children in order to influence their overall (holistic) development. (b) The curriculum must be appropriate to the child's age level in order to be able to provide a variety of learning activities and positive interactions that are appropriate to their developmental stages. (c) The curriculum reflects the needs of parents and the community so that the teaching and learning process functions as a means of inheriting values and culture, and in accordance with the practical needs of society and the country. (d) The curriculum must comply with the child's competency standards so that it can provide direction in determining learning programs and learning environments. (e) The curriculum can also provide services for children with special needs, both those who experience physical disabilities and emotional abnormalities. (f) The curriculum should emphasize character development especially for early childhood because young age is a golden age (Musyarofah & Rizawati, 2021; Nugroho & Jambi, 2022).

The curriculum has two important components in the learning process, including for early childhood: the teacher component and the student component. Teachers are a fundamental element for implementing the curriculum, therefore they must be professional and qualified education staff. Teacher professionalism and qualifications are requirements that every educator must have. A teacher should be a person who has morals and integrity,

is knowledgeable and masters teaching materials, has experience in teaching, and masters learning methods and media (Sufiani et al., 2022; Tsaniyatus Sa'diyah, 2022). Typically, Early Childhood Education covers three levels of education at once: Kindergarten for children aged 4-6 years, play groups or play groups for children aged 3-4 years and child care for babies aged 0-2 years. All of these institutions are a place to help the growth and development of children's creativity within a certain age limit in an exciting activity (Suharto, 2018; Thijs et al., 2018). This study is only focused on children who are in kindergarten and family planning because the schools studied do not have child care services. The Islamic Religious Education Curriculum for early childhood is an effort or plan that is oriented towards stimulating students both inside and outside the classroom to learn religious provisions as an elaboration of the goals of Islamic religious education.

3. Methods in Learning PAI for Early Childhood

To achieve the basic competency indicators about knowing God that are described in the curriculum, the application of material through learning activities must refer to early childhood characters that are physically and mentally distinctive. They are unique human beings who sometimes exceed adults, and it is difficult to predict the style of speech, behavior, and thoughts. The uniqueness of these characteristics must be internalized by educators and teachers of Islamic Religious Education in Kindergarten and Family Planning, so that the material contained in the curriculum can be transformed to children. The application of the curriculum and the provision of teaching materials must be carried out using learning methods. The learning method has a number of principles. Early Childhood Learning Model discusses five principles of learning methods that every teacher who teaches young children must understand (Delshad et al., 2018; H. Ulya, 2017). The first principle of the learning method is child-centered. This principle places the child as the center of attention (child-centered) in the learning process. The second principle of the learning method is an effort to arouse children's participation in learning activities, this principle implies that learning methods must be able to arouse children's interest in learning and encourage them to participate enthusiastically. The next principle of the learning method is that the method must be holistic (comprehensive) and integrative. This means that the methods must be related to each other so as to give birth to a series of methods that are used simultaneously in the teaching and learning process. The fourth principle is that the method must be flexible and open that can be used in a non-rigid way and for all levels of

intelligence. The final principle is that the method must take into account the individual differences of children and their peculiarities.

4. PAI Learning Evaluation System in Early Childhood

Literally the word evaluation comes from English evaluation which means assessment, whereas in Arabic evaluation is termed al-taqdi̅r which is masdar from "qaddara yuqaddiru" which means assessment. Thus literally, educational evaluation (educational evaluation = al-taqdi̅r al-tarbawi) can also be interpreted as an assessment in the field of education or an assessment of matters relating to educational activities (Humaira, 2021; Thijs et al., 2018). This assessment includes aspects of knowledge and attitudes as well as application. It is a process of assessing student growth in learning activities. Achievement of student development needs to be measured, both the position of students as individuals and their position in group activities (Musyarofah & Rizawati, 2021; Pairin, 2019). This definition is in line with Brewer's view that assessment is the use of a comprehensive evaluation system to determine the quality of a program or a child's learning progress in a particular area. educational institutions.

The specific objectives of learning evaluation activities are 1) to stimulate student learning activities in taking educational programs because without an evaluation of enthusiasm or stimulation in students to improve and improve their achievements will not appear, 2) o find and determine the various factors that cause success or failure of students in participating in educational programs in general and learning programs in particular. 3) to provide guidance according to the needs, development, and talents of each student, 4) to obtain report materials on student development that parents and educational institutions need, 5) to improve the quality of the learning process both the way students learn and the methods used by the teacher (Saputro, 2015; Yulianti et al., 2022).

Educational evaluation experts are of the view that in carrying out assessments, teachers must follow the steps of carrying out evaluations. Although not always the same, in general, there are six main steps of evaluation: preparing evaluation plans for learning outcomes, collecting data, verifying data, processing and analyzing data, interpreting and drawing conclusions (Farikhin & Muhid, 2022; Mufidah & Nurfadilah, 2021). In order to know the learning outcomes it is required to thoroughly evaluate the development of students, both in terms of their understanding of the material or teaching materials (cognitive aspects), their appreciation of the material (affective aspects) and their practice and internalization of teaching materials (psychomotor aspects). These three dimensions are necessary evaluated

at once in order to give a picture of the child's development as a whole. Evaluating early childhood is different from giving an assessment of older students because assessing early childhood has characteristics such as assessing while playing, while eating and so on. Likewise evaluating PAI learning is different from assessing other general learning because PAI learning places more emphasis on changing attitudes, ignoring behavior and adherence to religious rules.

C. METHOD

This research is a field study using a qualitative descriptive method. Researchers studied the implementation of Islamic religious education learning in ten kindergartens (TK) in the Ciamis region, Indonesia. In addition, researchers also reviewed school documents to obtain additional information about the implementation of PAI learning, teacher preparation and teaching and learning activities in kindergarten as well as kindergarten facilities and infrastructure that support the learning process. The author also made observations to see the condition of learning facilities and infrastructure and to observe Islamic religious education learning activities, specifically to assess teacher skills and preparation in maximizing student learning targets. Interviews with Kindergarten heads and teachers were conducted to obtain information about the implementation of Islamic religious learning for early childhood. The activity of this method is expected to be able to produce data not only descriptive data but also information about the behavior of managers and the atmosphere of the school. Data analysis focused on three aspects, namely the analysis of the ability of teachers to design PAI learning in kindergarten, implementation of PAI learning, and evaluation of PAI learning in kindergarten.

D. RESULTS AND DISCUSSION

1. Teachers' Ability in Understanding Curriculum and Designing PAI Learning in Kindergarten

The curriculum is a set of plans and arrangements regarding objectives, content and teaching materials as well as the methods used by teachers as guidelines for implementing learning activities in schools to achieve educational goals. Meanwhile, the curriculum in kindergarten is all school efforts or activities to stimulate children to learn, both inside and outside the classroom. The curriculum used by kindergarten teachers is Ministerial Regulation (Permen) of the Ministry of National Education of the Republic of Indonesia Number 58 of 2009 concerning Kindergarten Islamic Religious Education. This curriculum

contains competency standards that children must possess after the PAI learning process occurs. According to this Ministerial Regulation, PAI competency standards for Playgroup children (age 4-5 years)40 include the introduction and ability to read prayers, sing religious songs, imitate worship movements, understand and follow simple religious rules and have good and polite behavior (Mardiyati, 2015; Nugroho & Jambi, 2022). Among the prayers that children must master based on the existing curriculum are prayer for meals and prayers before and after learning; can sing religious songs such as singing the five pillars of Islam and the song *hijaiyah* letters.

While the PAI competency standard for Kindergarten children (age 5-6 years) according to Permen 58 includes knowing God through his nature and creation, through *kalimah tayyibah* and knowing God by saying the shahada, praying, purifying oneself, and knowing the pillars of Islam. All of this aims to achieve learning outcomes including three components: *aqidah*, worship and morals. The components of kindergarten *aqidah* include knowing and mentioning Allah's creations in the heavens and earth such as stars and moon as well as humans and trees, knowing and mentioning the six attributes of Allah: Almighty One, Almighty Creator, Most Compassionate, Most Merciful, All-Hearing and All-Wise. See. Also included in the *aqidah* component is knowing and mentioning ten names of angels namely Jibril, Mikail, Israfil, Azrael, Mungkar, Nangkir, Rakip, Atip, Malik and Ridwan, as well as their simple duties such as Jibril's task as the messenger of revelation and Ridwan's task as the guardian of heaven (Musyarofah & Rizawati, 2021; Pairin, 2019).

Researchers examined teachers' ability to understand the curriculum through classroom observations, interviews with school principals and teachers and evaluating their daily (SKH) and weekly (SKM) work plans. Our study shows that teachers understand the Islamic Religious Education curriculum well and have sufficient skills in designing lesson plans and implementing them. This can be proven by a number of indicators. First, the teacher's understanding of the curriculum is reflected in the SKH and SKM according to the PAI curriculum and Pemen 58/2009. Although these lesson plans were collectively designed in 2013, all teachers currently teaching kindergarten were involved in the drafting process. 41 The teacher's ability to understand and design lesson plans (SKH and SKM) can be seen, for example, in playgroup classes. One of the competency standards for KB students is reading prayers before and after learning, and this activity is prepared by the teacher by combining a number of related materials and with various learning methods, including singing methods, question and answer methods and assignment methods, as well as learning prayer teaching materials combined with Read Surah Al-Fatihah and Shahadah.

The daily activity unit and SKM also mention the props used in the form of study prayer posters. The description above indicates that teachers actually understand the PAI curriculum and are able to design lesson plans that are reflected in their SKH and SKM (Makhmudah, 2020; Utara et al., 2019). However, their ability to design SKH and SKM has weaknesses because their study plans do not mention the learning patterns used. Interestingly, even though there is nothing in the plan the teachers actually use learning patterns that are suitable for PAUD students, for example stimulus response patterns, rule learning patterns and verbal association patterns, when teaching prayer learning and other related materials. 42 The absence of learning patterns in SKH and SKM however being in implementation indicates that teachers do not seem to understand the theory of learning patterns commonly used by PAUD students, and their presence in practice occurs only by chance.

2. Analysis of Implementation of PAI Learning in Kindergarten

The analysis of the implementation of PAI learning in kindergarten illustrates that teachers do not prepare SKH and SKM individually for each class and do not design them every year. Daily planning is prepared in the form of Daily Activity Units (SKH) which are the elaboration of Weekly Activity Units (SKM). SKM contains a number of daily activities consisting of days, achievement indicators, learning activities and learning tools and resources. While SKH contains various learning activities consisting of initial activities, core activities, rest hours and eating together, as well as final activities (Astuti et al., 2022; Murtopo & Athoillah, 2018). It seems that the cooperation between teachers and guardians of students has not been developed due to busyness or the educational background of parents, so they do not understand the essence of cooperation between teachers and guardians of students or between schools and households in order to maximize the achievement of their children's educational goals. There are several methods used in the implementation of PAI learning including methods of playing, singing, field trips, question and answer and telling stories and demonstrations.

The play method is a phenomenon that has attracted the attention of many educators, psychologists and philosophers as well as other scholars who are concerned with children. They are challenged to better understand the meaning of play in relation to children's behavior, because they realize that playing is a demand and a need for them, especially early childhood. Through play, children can satisfy the demands and needs for developing motor dimensions, increasing cognitive power, sharpening creativity, developing language skills,

controlling and growing emotions, increasing social enthusiasm, instilling values and determining attitudes towards life (Cesur & Mocan, 2018; Prasetiya & Saifuddin, 2020). For example, in playing activities, children can practice, exploit, manipulate, be creative and repeat exercises related to a series of games to transform their cognitive power, imagination and creativity. The singing method has a number of benefits for children. (a). Singing will make it easier for children to absorb the material presented. (b). Singing can motivate students to learn. (c). Singing makes the learning-teaching process fun. (d). Singing can make difficult lessons easy. (e). Singing can bring closer the relationship between the teacher and students or the relationship between students.

A field trip is a trip to bring Kindergarten and PAUD students to certain objects as teaching enrichment and providing learning experiences that are impossible for children to get in the classroom. Field trips can also provide opportunities for children to observe and experience the events represented in certain attractions up close. Through field trips children can learn and gain experience directly and make generalizations based on their point of view. The use of the field trip method in PAI learning can improve students' understanding of the material being studied because students can directly observe objects in tourism activities. For example, a tour to a mosque will introduce students more closely to various mosque objects and facilities such as the mihrap, pulpit, place of the Imam and others. Question and answer is a learning method that describes two-way communication between teacher and student (two-way street) (Alemi et al., 2020; Ansori, 2016). This method can be used to gather information or evaluate children's learning abilities. Gordon and Brown say that questioning is a form of conversation to communicate thoughts and feelings verbally or to realize receptive and expressive language skills (Abdalla et al., 2022; Altinyelken, 2021). The involvement of children in the events that are told will provide a fresh and interesting atmosphere and become their unique experience. The demonstration method is a teaching method by demonstrating items, events, rules, and sequences of carrying out an activity, either directly or through the use of teaching media that are relevant to the subject being presented.

3. PAI Learning Evaluation System in Kindergarten

Evaluation is an important point in assessing the attainment of educational goals in kindergarten because with evaluation activities the teacher can know with certainty the level of success of an ongoing learning process and the obstacles it faces. The author's observation of the PAI learning evaluation system in kindergarten shows that teachers use daily and

semiannual evaluation techniques in assessing the learning outcomes of Islamic religious education for students. Daily assessments are carried out by the teacher after the process of learning certain PAI material using each code. There are also teachers who make blank circle codes (O) which they will blacken according to the student's ability to certain material. Circles with full black indicate that students have achieved their learning goals well, while circles with a quarter, half or three quarters black indicate that students are in a certain position in their ability to achieve. In addition to daily assessments, teachers also conduct semester assessments (Dury et al., 2019; Mohammed & Neuner, 2022).

By knowing the talents, interests, strengths and weaknesses of students, educators together with parents of students can provide appropriate learning assistance for children so that optimal learning results can be obtained. In learning Islamic Religious Education for early childhood, what needs to be evaluated is the field of faith, worship, and morals (Abdalla et al., 2022; H. Ulya, 2017). In the field of faith seen from - mentioning the name of Allah. The field of worship, for example, during the practice of ablution, performing prayers. In the field of morals seen from washing hands before eating, and others. The way to evaluate early childhood is by observation (observation). That is a way to get information about the situation by seeing and hearing what happened, then everything is recorded carefully.30 Meanwhile, there are various forms of observation strategies, including: (1) Anecdotal notes; that is, written records of one or more teacher observations of student behavior and reactions in various situations. (2) Checklists; is a list of items, a person's behavior. The teacher only gives a check mark or checks Yes/No on which items are appropriate to the child's behavior.

E. CONCLUSION

Based on the results of the research that has been described in the previous chapter, the researcher will put forward several conclusions and suggestions related to Islamic Religious Education (PAI) Learning for Early Childhood in Kindergarten in Ciamis. The conclusions that can be drawn from the results of the research conducted are as follows. 1) Teachers in kindergarten understand the PAI curriculum and teaching materials well and have adequate skills in designing lesson plans and implementing them which is reflected in the SKH and SKM that have been prepared. 2) The implementation of PAI learning in early childhood in Kindergarten has been going well, even though the learning activities that are taking place are not in accordance with the sequence of material listed in the SKH and SKM. Furthermore, the teacher has prepared a lesson plan even though the plan is for each class

not individually and is not designed every year. 3) The PAI learning evaluation system in kindergarten is carried out in two stages, namely daily and semester. Daily assessments are carried out by the teacher after the process of learning certain PAI material using each code. Based on these conclusions, the researcher recommends several things, namely as follows. school principals at early childhood education institutions should really understand the curriculum and teaching materials of Islamic religious education for early childhood. considering that early childhood is a golden period in one's life, so maximum guidance and direction is needed to optimize the development of early childhood abilities. Teachers as teaching staff should pay attention to the compatibility between the material being taught and the planning that has been designed. It is hoped that learning will take place more directed. Teachers should master and deepen the techniques and ways of carrying out assessments, so that the evaluation process can provide appropriate information and data regarding the progress of the development of students' abilities. To future researchers, so that they can conduct more in-depth research on Islamic religious education for early childhood. Because this is very beneficial for the advancement of Indonesian education which gives birth to a generation that is intelligent, independent, and has noble character.

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