

Early Childhood Learning Management Islamic Culture based on Preparing The Rabbani

Manajemen Pembelajaran PAUD berbasis Islamic Culture untuk Membangun Generasi Rabbani dimasa yang Akan Datang

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Abstract Early childhood education must be given before children enter elementary school. Instruction is in the growth and development phase and determines children to have readiness both physically, mentally, and emotionally. Early childhood is closely related to everyday life. Therefore every child needs to instill religious values to understand Islamic values and manners with teachers, parents, and their environment. This study aimed to find an overview of early childhood learning management by instilling Islamic values related to understanding a student's adab towards teachers and parents as well as Islamic habits that can be applied in everyday life. This research method uses qualitative research methods. This research concludes that the management of Islamic learning in this school is going according to what is desired. Children already understand Islamic and adab habits towards parents, teachers, and society and have applied them in everyday life. Two indicators have not been implemented; if these two indicators are used, children will understand more and the importance of sincerity and gratitude. However, there are several obstacles to the indicators that the school has not implemented.

Keywords – Early Childhood, Islamic culture

Abstrak Pendidikan anak usia dini ialah pendidikan yang harus diberikan sebelum anak memasuki sekolah dasar. pendidikan yang berada di fase tumbuh kembang serta menentukan anak untuk memiliki kesiapan baik secara fisik, mental dan emosional. Anak usia dini berkaitan erat dalam kehidupan sehari-hari, oleh karenanya penting bagi setiap anak mendapatkan penanaman nilai-nilai agama agar mengerti akan nilai islam serta adab-adab dengan guru, orangtua dan lingkungannya. Tujuan Penelitian ini untuk menemukan gambaran tentang manajemen pembelajaran anak usia dini dengan penanaman nilai-nilai islam yang berkaitan dengan mengerti adab seorang siswa kepada guru dan orangtua serta pembiasaan-pembiasaan islami yang dapat diterapkan dalam kehidupan sehari-hari. Metode penelitian ini menggunakan metode penelitian kualitatif. Penelitian ini memperoleh simpulan bahwa manajemen pembelajaran islamic disekolah ini berjalan sesuai dengan yang diinginkan yang mana anak sudah faham akan pembiasaan islami dan adab terhadap orangtua guru dan masyarakat, dan sudah diterapkan dalam kehidupan sehari-hari. Dua indikator yang belum terlaksana, jika diterapkan kedua indikator tersebut maka anak menjadi lebih faham dan mengerti pentingnya rasa ikhlas dan bersyukur. Walaupun ada beberapa kendala pada indikator yang belum dilaksanakan oleh sekolah tersebut.

Kata kunci - Anak Usia dini, Islamic culture

I. INTRODUCTION

Early childhood education is given before children enter elementary school at a vulnerable age of 0-6. This age is commonly referred to as the golden age or golden age.[1][2] In education at this age, the role of parents and teachers is critical in the stages of development and the learning process to prepare children to enter the next level.[3][4] Children already have physical, mental, social, and emotional readiness. [5] Education is an effort to educate children to explore their potential and abilities and meet the needs of human resources in educational institutions. Therefore, to create an intelligent and dignified generation in the life of the nation and state, the government here needs to support the existence of educational institutions at the early childhood level (PAUD), which have been regulated in article 28 paragraph 1 of Law no. 20 of 2003 concerning the national education system.[6] According to this article, preschool education is an obligation and a requirement before entering the elementary school

level. Age 0-6 years is the right age to provide the basics of physical-motor, cognitive, language, social-emotional, artistic, and religious development. Children are in a stage of rapid growth and development at that age.[7] Early childhood education has the main target of developing all aspects of development.[8] In the 2013 PAUD curriculum, the government implements several aspects of development, including Religious and moral values, language, physical-motor, social-emotional, cognitive, and art.[9] In the aspect of religious and moral values, they are closely related to children's behavior in society, especially in everyday life. [10]

The inculcation of religious values is an important aspect that must be instilled in early childhood to understand Islamic values and etiquette with parents and society. Some figures argue that educational institutions play an important role in student personality. [11][12] Education in the current era of globalization is experiencing low moral education. This is because children can easily see and imitate good or bad habits in their surroundings. This incident occurs because the child is in the phase of understanding and sorting out the good and bad of an action. However, they must be influenced by a habit that does not reflect good morals. One example of the impact of bad habits that can be seen is low moral or adab values (Akhlak).[13] This is an inseparable problem that every educational institution experiences. Therefore, a student is expected to have good morals as a Muslim.[14][15] Preschool education is one of the educational institutions that will be an example for students. Thus, the role of the teacher in school is very influential on child development. [16]

Education is closely related to changes in the behavior or morals of students in a better direction. As a solution and answer to societal problems, one's cultural and religious values should be used as the foundation for making every decision, way of thinking, and acting.[17] Islamic cultural values are one of the foundations of building students' morals through several interrelated habits and behaviors. Based on the description above, there are indicators in Islamic culture, including 1. Faith 2. Habituation 3. Exemplary 4. Smile, greet, greet, polite, polite 5. Gratitude 6. Sincere 7. PHBI (Commemoration of Islamic Holidays). [17][18][10][19][20] Based on the description above, the importance of Islamic culture-based PAUD learning management is to build a generation of Rabbani in the future.

Learning management is a teaching and learning process in which teachers and students interact in a learning environment. Management is also an effort to control and regulate learning activities to create effective, efficient, and enjoyable learning.[21][22] Learning that is adapted to the child's developmental stage provides active learning without pressure, is flexible, and gives freedom to explore what is desired. This habituation is a characteristic of KB RA IT Insan Kamil. By providing Islamic habituation at school and making this habituation a routine at home, it is hoped that students will have good morals as their foundation to become Rabbani generations in the future.

II. METHOD

The research method used in this study is a qualitative method with a phenomenological approach.[23] While the qualitative research method is an artistic method, an interpretation of the data presented in the field, and an object to be studied in research. [24] This study aims to answer questions related to the issues raised where researchers want to describe data and facts regarding the management of Islamic learning in KB RA IT Insan Kamil Sidoarjo. This study focused on children in group B (5-6 years) and was carried out for six months. This research was conducted using three data collection techniques: observation, interviews, and documentation. This is in line with previous research conducted by Ika Juhriat, where in his research, he also applied these three stages. [25][26] Researchers observed the learning process directly at the location. Interviews were conducted with school principals, vice principals, and teachers. While the last stage is documentation, here the researcher tries to take pictures when learning activities are taking place, starting from the beginning of the children entering the school gate, practicing prayers, reciting the Koran, learning outside the classroom, and activities outside of school, to the facilities and infrastructure supporting the teaching process. and education at KB RA IT Insan Kamil. [26]

III. RESULTS AND DISCUSSION

Based on the analysis results through interviews, observations, and documentation that has been done. KB RA IT Insan Kamil is an Islamic educational institution in Sidoarjo Regency, Sekardangan District. The learning process at the school is carried out for five days, starting Monday-Friday at 07.30-12.30. PAUD Learning Management implemented by KB RA IT Insan Kamil Sidoarjo includes the planning stage, organizing stage, implementation stage, control stage, and evaluation.

At this planning stage, the results of interviews with school principals, vice principals, teachers, and parents were obtained. The KB RA IT Insan Kamil Sidoarjo educational institution uses a curriculum by the school's vision and mission: "to create a good, intelligent, creative and independent generation." Learning that integrates with the PAUD curriculum, such as aspects of worship and moral values, physical-motor, cognitive, art, language, and social-emotional, and combined according to the school's vision and mission. At this stage, the principal is in charge of

compiling an annual program that contains activities to be carried out from the beginning to the end of the year, then compiling a semester program based on themes in the odd and even semesters. [21][27] the learning model is center-based, one of which is a worship center,[5] the learning structure is in the form of RPPH and RPPM.[7] then the qualifications of teachers to take part in the training are one of the plans to develop learning management at KB RA IT Insan Kamil.

Organizing stage. Based on the results of observations and interviews with the vice principal of the school. The vice principal's task is to make a curriculum arrangement, such as the annual and semester planning format designed by the school principal, to determine what themes will be given in learning. (Example: January week 1,2,3 using teacher friends, January week 4 to week 2 February Doctor theme), creating RPPH and RPPM formats, giving them to homeroom teachers, making picket schedules for arrivals, determining homeroom teachers, and assigning who will be responsible for each level. The duties of the school principal include preparing annual and semester planning. The principal also determines homeroom teachers and accompanying teachers for each level; the principal also determines which teachers will be included in the training, teachers to be coordinators for each level, and coordinators for recitation teachers. The determination is then submitted to the head of the foundation, and the head of the school provides a certificate of the position of each teacher.[28][29]

Implementation stage. Based on the results of observations by the KB RA IT Insan Kamil educational institution, it combined the PAUD curriculum and then combined it with the school's vision and mission. This vision and mission align with Islamic Culture's indicators, which include 1. Faith 2. Habituation 3. Exemplary 4. Smile, greet, greet, polite, courteous 5. Gratitude 6. Sincere 7. PHBI (Commemoration of Islamic Holidays). [17] [28][18][10][19][20] On the Faith indicator, this school applies it by introducing what our religion is and who created humans, animals, and plants. Then this school habituation indicator applies the habit of ablution before prayer and getting used to the Duha and midday prayers, the habit of learning the Qur'an, and Murojaah.[30][31][32] *The school's good indicator applies it through search Malawi.*[33] Giving stories about the stories of the prophet or other exemplary stories, in this exemplary aspect, is something that is often given to students. By telling the morals of the prophet Muhammad then, how can we as Muslims imitate the morals of the prophet Muhammad by one them teaching students how to behave as a child to parents, how are the manners of a student with teachers, how to respect elders. as well as introducing other prophetic morals such as fond of giving alms, not arrogant, kind, forgiving, and so on. One example occurred in the field when one of the children called the teacher "He." The teacher did not claim that the child was wrong. This happens due to many factors, one of which is environmental factors. After this incident, the child is given affirmation that the call is impolite, then given an example of a good call and provides separate supervision for the child. If this happens again, the teacher in the class must remind him properly. After a few months, the child is used to calling the teacher "Ustadzah." Indicators Smile, greet, greet, polite, polite on this indicator the school applies to every student when entering the gate, do 5S by bowing his head while saying a smile, greeting, greeting, polite and polite. The school's PHBI (Commemoration of Islamic Holidays) indicators commemorate the big heart of Islam. [18][20]

Control stage. Based on control observations in Islamic Culture learning management, it is carried out by holding regular meetings with all teachers and school principals to determine the extent to which students are developing in class and whether there are any obstacles in the learning given in class. This control becomes the principal's material for reporting to the foundation regarding developments at KB RA IT Insan Kamil. Seven indicators in Islamic culture, the Insan Kamil Kindergarten institution still needs to implement two indicators. These two indicators are critical for early childhood because, with gratitude, children can appreciate and love more what God has given them, while sincerity is also essential. For example, they lost their goods and believed that the lost items would be replaced. These two indicators are the task of teachers and parents to accustom students to sincerity and gratitude [29][34][35]

The five stages of Evaluation. Based on the results of the Insan Kamil educational institution, it has carried out a curriculum that aligns with the vision and mission. Then in the teacher specifications, this institution has also improved qualifications by including training, learning models, and learning tools that have also been adjusted to PAUD standards. However, this institution still needs to implement all indicators in Islamic Culture. Two indicators have yet to be applied, namely Sincerity and Gratitude. This is an evaluation material so that in the future, they can apply sincerity and gratitude in Islamic learning. [19] It is important to apply sincere and grateful indicators to students considering the importance of these two indicators by being grateful for everything that God has given them, students will get used to being grateful in various circumstances. When students lose things they like, the teacher teaches the principle of sincerity. Where one day, the lost items will be replaced with better items.[34][35][36]

Islamic learning for children is closely related to real life, where all the behavior of a child's mindset starts from religious morality.[30] Spiritual learning that is carried out at KB RA IT Insan Kamil is a form of effort to guide children in teaching and learning that can produce skills and the ability to respond to the surrounding environment.[37]

IV. CONCLUSION

The conclusion obtained from this study is that learning management at Insan Kamil educational institutions has been going well. This can be seen in the curriculum planning, which aligns with the school's vision and mission. The principal also prepares annual and semester planning, the learning model provided is center-based, and learning preparation is designed in RPPH and RPPM, then homeroom teachers, accompanying teachers, picket teachers, level coordinators, and recitation coordinators. In implementing Islamic learning, this school has carried out according to the indicators of Islamic Culture, where the learning is carried out with habits that are carried out by students every day. In the Faith Indicator, this school applies by introducing what our religion is and who created humans, animals, and plants. Then the School Habituation Indicator applies the habit of ablution before prayer and getting used to the Duha and Zuhr prayers, the habit of learning the Al-Qur'an, Murojaah short letters, hadiths, and daily prayers. The school's good indicator applies it through search nabawi by providing stories about the stories of the Prophet, friends, and other exemplary stories. This good indicator is something that is often given to students by telling the morals of the Prophet Muhammad then how we as Muslims can imitate the morals of the Prophet Muhammad by one of them teaching students how to behave as a child to parents, how are the manners of a student with a teacher, how to respect elders, as well as introducing other prophetic morals such as fond of giving alms, not arrogant, kind, forgiving, and so on. Indicators Smile, greet, greet, polite, polite on this indicator the school applies to every student when entering the gate, do 5S by bowing his head while saying a smile, greeting, greeting, polite and polite. The school's PHBI (Commemoration of Islamic Holidays) indicators commemorate the big heart of Islam. [18][20]

The school principal also monitors each child's development and the learning that is carried out in the classroom. Based on the study's results, two indicators have yet to be achieved, including indicators of sincerity and gratitude. The cause of not achieving the hands of gravity and appreciation is that in KB RA IT, Insan Kamil did not make this habit because it has been applied in daily activities. The solution from school principals related to indicators that have yet to be achieved is to create a habituation program that includes these two indicators. These two indicators are expected to become reference material for Islamic learning in these institutions. Because if these two indicators are used, it is expected to be perfect in creating a better generation (Rabbani Generation).

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