



## The Implementation of Islamic Education Subject Learning at Kindergarten in the Digital Era

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Article Info	Abstract
<p><b>Keywords:</b> <i>Implementation, PAI Learning in the Digital Era</i></p> <p><b>Paper type:</b> <i>Conceptual Paper</i></p> <p><b>Article history:</b> <i>Received: 12 Januari 2022</i> <i>Revised: 15 February 2022</i> <i>Accepted: 01 June 2022</i> <i>Available online: 12 June 2022</i></p> <p><b>*Corresponding author:</b> <a href="mailto:alya.21028@mhs.unesa.ac.id">alya.21028@mhs.unesa.ac.id</a></p>	<p><i>This research is qualitative research with a case study approach to determine the implementation of PAI learning in the Digital Era in DWP Kindergarten Pademonegoro Sukodono Sidoarjo. The subjects of this study consisted of four teachers at the institution. The study results indicate that there is an implementation of Islamic Education Subject (PAI) learning in the Digital Era at DWP Kindergarten Pademonegoro Sukodono Sidoarjo using various methods and learning media.</i></p>

### Cite this document:

Fadhilah, A., & Khoirunnisa, A. (2022). The Implementation of Islamic Education Subject Learning at Kindergarten in the Digital Era. *Al-Islam : Journal of Religion and Civilization*, 1(1). 11-16. <https://doi.org/10.26740/alislam.v1n1.p11-16>

## INTRODUCTION

Early childhood education is the foundation of further development. At this age, children are at the age of golden ages to receive all information and knowledge like a sponge. This is also called the absorbent mind. Children as national assets have the right to grow and develop optimally. Children are the future generation who will determine the good or bad through quality education. Education aims to form humans who are intelligent in their brains and skilled in carrying out tasks but are expected to produce humans who have good morals or character, sourced from conscience to produce excellent citizens. The moral, religious education given at an early age based on the Minister of Education and Culture Regulation No. 137 (2014) and 146 of 2014 (2015) concerning the National Standards for Early Childhood Education, which contains the development of religious and moral values for early childhood aged 4-6 years is evident and detailed. From this, it can be developed and adjusted in each institution.

Value is the quality or appreciation of something considered important and sound, which is the basis for determining behaviour or goals that someone wants to achieve. Meanwhile, morals are teachings about good and wrong actions and behaviour, morals, obligations, etc. Morals regulate all activities that are considered reasonable and need to be avoided. Moral relates to the ability to distinguish between right and wrong actions. Belief in a creator or God as a *prima causa* is beneficial in forming a good person.

Education of moral and religious values or learning Islamic Religious Education in the PAUD program is a solid foundation and essential to its existence. If it has been embedded and imprinted well in every human being from an early age, it is a good start for the education of the nation's children. For further education. The Indonesian people highly uphold moral and religious values. As written in the Pancasila "Belief in One Supreme God," it can be seen that Indonesia is a country that adheres to religion. Children are natural individuals, like white blank paper.

As educators, they must help children fill in the blank HVS paper with good content, which is in Islamic Religious Education. Education provided to early childhood has been regulated with several aspects, for Islamic Religious Education to be included in the Moral & Religious Values (NAM) stimulus. As educators, it is necessary to know the implementation of a lesson to provide good inspiration for Moral & Religious Values, according to the characteristics of Early Childhood. The purpose of this study was to examine the implementation of PAI learning in the Digital Era of DWP KINDERGARTEN Padmonogoro Sukodono Sidoarjo.

## RESEARCH METHODS

This study uses a qualitative method with a case study approach. Sugiyono (2018) explains that qualitative research is research used to obtain a lot of in-depth data related to the problem to be solved. Then according to Moleong (1989), qualitative research is research using a scientific background to interpret the phenomena that occur and is examined with various methods. This method uses focus groups, interviews and observations to collect data. The research subject is the results of interviews with teachers at the DWP KINDERGARTEN Pademonegoro Institute. The approach used is a case study. According to Creswell (Sugiyono, 2018), a case study is a qualitative research that explores in depth a program, event, process, activity against one or more individuals. Then the data collection technique is triangulation, namely by collecting data and combining various data collection techniques and data sources (Sugiyono, 2018). The subjects used are educators from DWP KINDERGARTEN. Pademonegoro consists of 4 teachers (1 principal as a religion teacher, 1 group A teacher, 1 group B, 1 BTQ teacher/read and write Al-Qur'an). From these subjects, the researchers will explore information about the implementation of Islamic Religious Education with stimulation aspects of the development of Moral & Religious Values.

## RESULTS AND DISCUSSION

Teacher must understand the characteristics of early childhood and the purpose of providing education to early childhood to provide appropriate learning and stimulation. Suyadi & Ulfah (2013) explained that the purpose of early childhood education is to develop children's potential to become individuals who fear God Almighty, to have a noble character, are healthy, know, are capable, critical, creative, innovative, independent, confident and become a responsible and democratic individual as a citizen. Based on this explanation, it should be underlined that education to educate children to become individuals who fear God Almighty and has noble character is related to Islamic Religious Education or the stimulus for religious and moral values.

The purpose of Islamic Religious Education is required for Kindergarten level as regulated in SISDIKNAS Article 3 of Law Number 20/2003 (2003), which reads: "National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the country, aiming at developing the potential of students to become human

beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. It is written that educators should educate about religion to become human beings who believe and have noble character. The morality in question is, as explained by (Anwar & Saehudin, 2016), morality is an attitude that is inherent in a person and is spontaneously manifested in behaviour and actions. Then (Suwito & Musfah, 2004) explains that morality is often referred to as the science of personality. With this knowledge, knowledge can be obtained about the soul's virtues of getting and cleaning the dirt.

PAI is explained to have a learning goal to produce humans who always have efforts to perfect faith, piety and morals and are active in building a dignified nation's civilization. The contents of the PAI curriculum are described in the attachment to Law No. 22 of 2006 (2006). The scope of Islamic religious education includes the following aspects: Al-Qur'an and Hadith, Aqidah, Morals, Fiqh, Dates and Islamic Culture.

As early childhood educators, they must adhere to PERMENDIKBUD NO. 137 of 2014 (2014) concerning the National Standards for Early Childhood Education and NO.146 of 2014 (2015) regarding the 2013 curriculum. Then, they need to understand that early childhood has a unique personality and is not interested in adults. In providing stimulus, it must be following the characteristics possessed child. The features of children are learning while playing, which can be interpreted as learning that makes them happy and does not pressure them. As Hurlock (1995) explained, children learn while playing, and the essence of happiness affects behaviour, how children adjust their abilities, and how children face their abilities. It can be concluded that giving stimulus to children must be by learning while playing, which can be interpreted as fun learning. Something fun will make children happy, so it will be easier to teach children to understand religion and become good people.

Early childhood, which is not given a stimulus for Religious & Moral Values, will be fatal. Based on the explanation of psychologist Hurlock (Suyadi, 2013), juvenile delinquency is not a new phenomenon but a continuation of the pattern of association behaviour that began in childhood. From 2-3 years, it is possible to recognize children who will later become naughty teenagers. Based on this explanation, it is not intended to assume that children will become naughty, but as a warning to parents and educators to provide a stimulus for Religious & Moral Values to children, so that children become individuals who fear God Almighty and have noble character. Then parents and educators must be role models for children. Children have the characteristics of being great imitators so that children will imitate everything they see.

Professional educators understand the subject matter they convey following professional, state and institutional standards (Morrison, 2012). Based on this explanation, it must be understood that as educators, they must provide a stimulus for all aspects of early childhood development following PERMENDIKBUD No. 137 (2014) & 146 (2015). One aspect that is stimulated is Religious and Moral Values. Then (Morrison, 2012) also explains that the path to professional development is to take a bachelor's program and a master's program. After having the standard of education as an experienced teacher, the teacher must carry out the implementation. According to Widodo (2009), performance is a process from various sources such as humans, funds, organizational capabilities carried out by the government or the private sector (individuals or groups). Policymakers have set the objectives of the process. Then Widodo (2009) explains that 4 factors influence the success & failure of implementation: (1) Communication, (2) Resources, (3) Disposition and (4) Bureaucratic structure. From this explanation, it can be understood that a teacher must provide an implementation, which means delivering learning to stimulate aspects of early childhood development and providing clear communication professional resources.

According to Majid (2012), understanding the nature of learning can be seen from two aspects, namely in terms of language (etymologically) and times (terminologically). Linguistically, the word

learning is a translation from English, which means simply "an effort to teach a person or group of people, through various efforts (effort) and various strategies, methods and approaches towards achieving the planned goals". Terminologically, the Association for Educational Communication and Technology (AECT) suggests that learning (instructional) is a system in which it consists of components of an instructional system, namely components of messages, people, materials, equipment, techniques and settings or the environment. It can be understood that learning is a system, which is a totality involving various interacting components. To achieve learning interaction, of course, there needs to be clear communication between teachers and students, so that two activities will be integrated, namely the act of delivering knowledge through teaching activities (teacher efforts) and behaviour change actions through learning activities (student efforts) which are useful for achieving learning objectives.

According to Uno (2007), several learning models can be given to early childhood, namely: role-playing learning models, social simulation learning models, and jurisprudence learning models. Majid (2012) explained that Islamic religious education is a conscious effort made by educators in preparing students to believe, understand and practice Islamic teachings through planned guidance, teaching or training activities to achieve the goals that have been set. According to Arifin (2014), PAI is an education system that can give a person the ability to lead his life following Islamic ideals and values.

According to Ramayulis (2012), both the process and learning outcomes are always inherently Islamic; Islam underlies learning activities, breathes changes that occur and animates subsequent activities. Ali Khalil al-Ainaini explained (Ramayulis, 2015), explaining that Islamic education is an effort to make students become pious servants of Allah, sholehah, muslim and believers who believe, adhere to the sunnah, do not always obey their desires, become a person who balanced, holding fast to the name of Allah, physically healthy, has morals, has an artistic soul, has a social spirit.

Early Childhood Education has several foundations, one of which is a religious foundation. According to Sujiono (2012), in Islam, children are born as fitrah so that parents who make them embrace religion become Christians, Jews or Magi, then in Islamic Religious Education educate Children are accustomed to behaving according to social ethics and forming good morals, based on the foundation of faith and piety so that they become pious, intelligent, wise and dynamic human beings.

From some of the explanations above, it can be understood that Islamic religious education is an effort to instil Islamic values into students through planned guidance and training so that students can use it both as a pattern of thought and as a foundation of life by making Worship as its goal orientation. Dahwadin et al. (2019) The responsibilities of educational institutions of all kinds, according to the Islamic view, are related to efforts to succeed in the mission of the three kinds of life demands of a Muslim, namely as follows: (1) Liberation of humans from the threat of hellfire, (2) Fostering the Ummah Humans become servants of Allah who have harmony and balance in a happy life in this world and the hereafter as the realization of the ideals of someone who believes and is pious (3) Forms a personal self that emits a light of faith that is rich in knowledge. Then, educators must understand the indicators of success in character education according to Sudrajat (2011), namely knowing the good, loving the good, and doing the good.

According to Morrison (2012), an understanding of technology and information is important to achieve success in life and the world of work today, and it is necessary to understand that there are many choices of technology, namely computer software and components, digital cameras, OHP, tape recorders, simple electronic devices. and assistive technology. Educators have learned a lot to provide education through technology such as laptops cellphones with various support applications (zoom, google meet, WhatsApp, google classroom). Education in the digital era is education that must integrate Information and Communication Technology into all subjects. With the development of education in the digital era, students can gain knowledge in abundance and quickly and easily.



Responding to the challenges of education in this digital era, teachers and students in the 21st century must be able to communicate and adapt to the times, in this case, is the development of technology, in addition to the continuous development of the era, it is directly proportional to the development of problems that require solving with higher-order thinking.

Based on the results of research conducted by researchers, it can be seen that the teachers at DWP KINDERGARTEN Pademonegoro Sidoarjo already have appropriate educational standards and continue to provide increased knowledge for themselves as a resource from the implementation of delivering Islamic religious education or stimulus aspects of the development of Religious & Moral Values in early childhood in school, the standard of education in question is a teacher with the initial "A" who has taken a bachelor's degree with PAUD education and continues his master's of basic education with a concentration of PAUD to improve the implementation of Islamic religious education in DWP KINDERGARTEN Pademonegoro has gone well, then the teacher with the initials "Y" is a teacher with an Islamic religious education background, a teacher with the initials "X" is a teacher who is competent in providing learning to read and write the Qur'an, so the teachers at the school adapt Islamic Religious Education to Early Childhood Education. During the research, it was found that the teachers at the DWP Pademonogoro Kindergarten Sidoarjo habituate moral stimuli and provide examples of exemplary attitudes such as greeting when meeting, giving children an example to say "*Please, sorry and thank you,*" which is packaged with fun learning for children. The DWP Pademonegoro Kindergarten taught Islamic religious education on Fridays seven years ago. As time goes by, our institution is slowly but surely improving itself in the study of the Islamic religion. In the daily habit of singing the song *hijaiyah* letters, *hijaiyah* numbers, and clapping for ablution and other habits such as ablution and congregational prayers on Friday. Every morning, the children recite the tartil with a religion teacher or a BTQ teacher. In my institution, the children write *hijaiyah* letters and *hijaiyah* numbers. During a pandemic like today, teachers continue to adjust the provision of education by improving quality in the digital era, where face-to-face meetings are limited, the methods used are video calls or educational videos, Islamic games, short letter memorization games. Twice in a week, students always memorize the reading of Asmaul Husnah. This is following Morrison's opinion regarding the use of technology that must be mastered by teachers, because it has been proven to go through this digital era and pandemic, as educators must master the technology so that Islamic Religious Education which is mandatory to be given to early childhood is conveyed to realize individuals who are fear Allah SWT and have a noble character, following the philosophical and religious foundations of the basic concepts of early childhood.

## CONCLUSION

Islamic religious education is expected to produce humans who constantly strive to perfect faith, piety and have a noble character, noble character includes ethics, character, or morals as the embodiment of education. Islamic religious education in the digital era today does make teachers always have to be creative and innovative in providing meaningful play activities. In early childhood education, teacher can use media or direct practice to provide Islamic religious education in various ways. This is necessary for the digital era like today, where everyone uses technology. Educators can use video calls, educational videos, Islamic games, short letter memorization games. Proper technology will make it easier for us as educators to provide activities or knowledge of Islamic religious education to early childhood during the current pandemic. This study very aware that in our institution, there are shortcomings, and in the future, they will be improved slowly.

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