

Conceptual Model of Early Childhood Islamic Learning in Islamic Kindergarten

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Abstract This study aims to determine the learning model of Islamic Religious Education in early childhood of Raudhatul Athfal (RA)/ Islamic Kindergarten in Indonesia, regarding planning, objectives, material, methods, and evaluation of learning. The study used a descriptive qualitative approach. Data collection was carried out using observation, interviews, and documentation studies. The analytical methodology uses the Research and Development (R&D) approach to develop a model for creative and innovative learning in Islamic Kindergarten. Religious Learning in Early Childhood is oriented to encourage children to know and read the Qur'an, to know the religion they hold, and to know and do worship, and to have good behavior by behaving honestly, helping, polite, maintaining personal hygiene and the environment. The Islamic education learning model offered at early childhood Islamic education is the TAM Model (T is "Terampil"/ Skilled, AM is "Akhlak Mulia"/ Noble Character), so that children have the basic competence to know and read the Qur'an and are accustomed to noble character.

Keywords: Early childhood education, Islamic Education, Learning Model, PAI, Raudhatul Athfal

1. Introduction

Early childhood education is education given to children before entering elementary school. Early childhood education refers to the theory and practice of educating young children (Farquhar & White, 2014, p. 821). Institutionally, education at this age is known as kindergarten, Raudhatul Athfal (RA), and others. This institution is considered important because this age is a golden age (golden age) which is a sensitive period (Mahroji, 2015, p. 167). The most appropriate age for children to develop all their potential. At this stage most of the brain cells network functions as a controller of every human activity and quality (Nurmalitasari, 2015, p. 103). Early childhood education programs to improve cognitive abilities and educational programs for early school achievement in the short term (Duncan & Magnuson, 2013, p. 110).

Religious education should be taught from an early age. At this age children more easily accept, absorb, respond, and imitate, something that is taught both in the form of expressions, speech and sensing experiences so that it is easier to form characters and personalities (Syarifudin, 2019, p. 18). Schools as formal educational institutions are obliged to teach religious education for children since they are in Early Childhood Education and Kindergarten. Religious education for young children is directed to stimulate, guide, nurture, and offer learning activities that produce understanding, abilities and skills in children as a foundation for their faith so that one day they grow into full personalities. Religious education has many goals including to provide knowledge, grow commitment, practice ritual competence, and defend the community (Gottlieb, 2006, p. 242). In education, it is taught how to behave well, good manners, self confidence in order to form a noble person who has good morals. Children are said to be moral if they have the characteristics of empathy, have a conscience, have self-control, have high respect, are kind, have a sense of tolerance and have a sense of justice (Notosrijoedono, 2016, p. 137).

Learning is the core of the educational process so that educational activities are the main aspects besides cognitive. Because children spend more time interacting and socializing in the environment so the school or place of learning has a large capital in the development of character education (Nurhamzah et al., 2018, p. 212). In the learning process interactions or relationships between teachers and students occur, the interaction of these components involves

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other aspects, for example planning, material, methods, environment and so on, so that the process of achieving learning objectives has been formulated. Learning in early childhood education should use the principle of play, so that all aspects of child development can develop optimally (Holis, 2017, p. 23).

Learning planning can be interpreted as the process of preparing objectives, materials, approaches and methods of learning, use of media, and assessment in a time allocation that will be carried out at a certain time to achieve the goals that have been determined. The success of education is largely determined how the optimization of educators in planning, implementing up to the evaluation stage (Seknun, 2014, p. 81), careful planning is half of the achievement of educational goals. Learning objectives are the direction to be directed from a series of activities carried out in the learning process formulated in the form of specific, actual, and measured competency behaviors that are expected to occur, be owned, or be mastered by students after participating in certain learning activities. The learning objectives of Islamic Religious Education (PAI) are closely linked to the PAI material and curriculum as a translation of learning objectives including for young children. The Islamic Education Curriculum is oriented to stimulate students both in the classroom and outside the classroom to study religion. The curriculum that is created must certainly be able to be implemented well, one of them must be a creative teacher designing learning plans. The interaction of creative teaching is very much related to the interaction of creative learning (Chien & Hui, 2010, p. 49). Constructivist methodologies to help young children learn by doing, by manipulating material, by engaging in active investigations, and by creating a pleasant play experience (Bers et al., 2002, p. 123), able to develop children's potential.

The Islamic education curriculum in RA seeks to develop the religious and spiritual potential of children including the recognition of God through their nature and creation, *tayyibah* (good) expressions that reflect daily Islamic values such as *alhamdulillah* (All praises be to Allah) and *astaghfirullah* (I beg Allah for forgiveness), and the introduction of the fifth pillar of Islam. One of the efforts of teachers in developing basic competencies in early childhood religious values is to instill confidence in the six pillars of faith and five pillars of Islam and their practices along with their practice and make it a habit to always recite *thayyibah* sentiments in life (Herliza, 2016, p. 9). Early childhood education is seen as one of the efforts to realize the human function as the caliph of Allah on earth (*khalifatullahfil-ard*) in the context of forming spiritual awareness to realize quality personalities and moral values. (Budiyawanto, 2016, p. 9). This competency is described in a number of indicators of learning outcomes that cover creed, morals and worship. Learning methods used for early childhood must be able to arouse children's interest in learning, can build the child's character fully, able to stimulate children's cognitive development (Kristanto et al., 2011, p. 51), and makes it easy for children to obtain basic knowledge according to their age.

Assessment includes aspects of knowledge and attitudes and 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. Educational evaluation is an action or activity carried out by teachers using certain techniques in order to determine the value of everything related to educational activities and processes. All aspects within the scope of early childhood can indeed be evaluated (Waseso, 2014, p. 1). Evaluation at the PAUD level is different from evaluation at other levels of education, this is because at the PAUD level, the emphasis is on laying the foundation towards growth. The process involves observation so that the assessment in the form of a description of each field about the description of children's abilities from the start of personality, numeracy skills, and expressing their abilities (Nugraha, 2017, p. 117). Evaluations conducted by teachers in the context of feedback on teacher activities ranging from welcoming students in front of the gate, learning in class to sending students to the front of the gate while early childhood learning activities in the form of learning while dancing or moving; drawing / coloring while learning and so on (Rozalena & Kristiawan, 2017, p. 85). To achieve educational goals requires the active role of parents in providing motivation to learn, foster self-confidence and confidence in the potential that exists in students. Activities that encourage growth, usually focus on parent-child involvement that is likely to support children's cognitive development (Grindal et al., 2016, p. 2).

Efforts to improve and improve the quality of education seem to never stop. The government and society continue to look for, innovate, and organize themselves to be able to offer quality education. The emergence of various schools that offer varied, quality and fun learning models must be responded to by parents more selectively in choosing the right and appropriate educational institution to become a place of learning. Educational institutions must have a good management concept of synergy with the educational goals and expectations of parents. Early childhood education provides efforts to stimulate, guide and nurture that will produce the abilities and skills of children by focusing on laying the foundation towards physical growth and development, intelligence, creativity, emotional intelligence, and spiritual

intelligence (Bahtiar, 2016, p. 53). In developing Islamic educational institutions in accordance with the historical rhythm of Muslims the emergence of Islamic educational institutions is an answer to the needs of the times (Priatna, 2020, p. 3), especially in character development, noble character and spiritual attitude. Islamic Religious Education is education aimed at being able to harmonize, harmonize and balance between faith, Islam, and *ihsan* (noble) (Priatna et al., 2018, p. 9).

There are a number of Early Childhood Education Institutions in Bandung that develop distinctive learning models. The learning model offered by BAIK Kindergarten (RA BAIK), among others about the Basic Introduction to Religion Program in the fields of developing the competence of reading the Holy Qur'an, writing letters of the Qur'an (*Hijaiyah letters*), praying prayer, memorizing short letters and competency to memorize do ' a daily interesting to study. Meanwhile in RA Persis 69 Manbaul Huda (as Research Locus) found interesting phenomena regarding the development of a center-based PAI learning model consisting of learning practices and children's creative play. Play is very important in early childhood to help develop new ideas and put them into practice and to adapt to the social environment and overcome emotional problems (Elytasari, 2017, p. 69) because there is interaction and involvement of children with their peers.

2. Research Methodology

This study uses a qualitative approach with descriptive methods, namely research procedures that produce descriptive data in the form of written or oral words from people and observable behavior. This approach is directed at a natural and intact setting (Creswell J. W., 1998) (Moleong, 2007). The research aims to describe the empirical reality according to the phenomenon in detail and thoroughly, as well as to uncover a holistic contextual through collecting data from a natural setting by utilizing the researcher as a key instrument (Arikunto, 1998). The study was conducted in the city of Bandung. School selection is based on phenomena related to the implementation of PAI learning implemented in RA BAIK and RA Persis 69 Manbaul Huda who are considered to have special characteristics compared to other RA. Primary data in this study will be obtained from the school principal, teacher team, students and parents of the school students. As for other data sources (secondary), obtained through documents or in the form of data related to the problem under study and relevant to the research discussion (Leedy, 2001).

Data collection uses interviews, observation, documentation and audio visual studies (Creswell, 2002) Data Analysis Techniques are carried out through the process of arranging data sequences, organizing them into a pattern, categorization, and basic description units. The data analysis technique was carried out in three stages namely data reduction, data presentation and conclusion drawing. The analytical methodology used in writing this article uses the Research and Development (R&D) approach, by analyzing the needs of data storage and management to sustain the implementation of research in the field of Islamic Education. R&D is a research method that is carried out intentionally, systematically, aims / directed to find, formulate, improve, develop a product, model, method / strategy / method / method / method which is superior, new, effective, efficient, productive and meaningful (Sugiyono, 2017).

This study also uses Islamic education/ learning framework for early childhood that illustrated in the Figure 1. Where Islamic education for early childhood in kindergarten is based on two main studies, among others Islamic Education, and Early Childhood Education. Then, will produce learning planning, process, and evaluation in kindergarten.

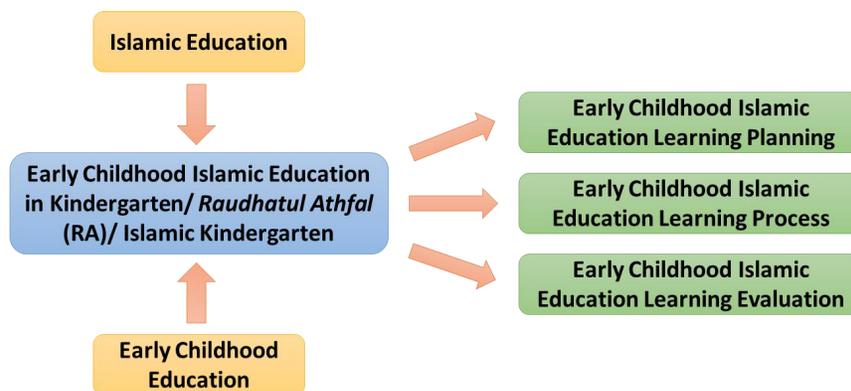


Figure 1 Early Childhood Islamic Education Framework in Kindergarten

3. Result and Discussion

3.1. RA BAIK and RA Persis Manbaul Huda

Learning planning in RA BAIK and RA Persis 69 Manbaul Huda is carried out by schools and teachers in the form of annual and semester planning, planning weekly activities, and planning daily activities. The plan was developed in such a way as a reference in the learning process at RA BAIK and RA Persis 69 Manbaul Huda. The aim of learning at RA BAIK is the formation of a "Generation of Creative Qur'ani Scholars". Namely preparing students to be a generation that loves and makes the Qur'an as the behavior (guidelines) of his life; Can utilize the science and technology developed in his day for the benefit, progress and safety of mankind, as well as creative in all aspects of his life. The aim of learning in RA Persis 69 Manbaul Huda is the formation of a generation of rabbani who are Muslim, devoted and tafaqquh fi al-din as the next generation of Islamic struggle. The learning objectives of RA BAIK and RA Persis Islam Religion 69 Manbaul Huda is Santri stopped by reading the Qur'an correctly according to the knowledge of recitation. And accustomed to dhikr and contemplation; Santri are able to write al-Qur'an letters (Hijaiyah) well, Nasakhly; The santri are able to memorize the recitation of the shahada and the recitation of the prayer correctly and can practice it in daily life; Santri is able to memorize at least 6 short letters; and Santri are able to memorize at least 10 daily prayers and are able to implement them in their daily activities.

The material and curriculum of the RA BAIK PA include the basics of religious knowledge, which consists of reading the Holy Qur'an, dhikr and praying; Writing Hijaiyah letters in Nasakh; Memorization of Reading Prayer and its Practices; Memorization of Short Letters (Juz Amma); Daily Prayer Memories and Practices. At RA Persis 69 Manbaul Huda, learning material learned includes: Pillars of Faith, Pillars of Islam, Morals, Daily Prayers, Adabiyah (Arabic literature and proverbs), Sentences thayyibah, al-Asma al-Husna, Name of letters al-Quran, Reading the propositions of al-Qur'an / Hadith Saheeh, Asbabunzuzul / Asbabulwurud, Its history, and tahsin al-Qur'an, numbers in Arabic, names of the Prophet, names of Angels, Procedures of wudu, tayamum , iqamah, dhuha prayer, mayit prayer (male deceased and female corpse).

3.2. Learning Model Implementation at RA BAIK and RA Persis Manbaul Huda

Implementation of the PAI learning model in RA BAIK and RA Persis 69 Manbaul Huda uses a variety of learning methods. Some learning methods that are commonly used for early childhood education are also used in the RA. The habituation method, storytelling method, singing method, simulation and demonstration method, drill method and center learning model are used in RA BAIK and RA Persis 69 Manbaul Huda. The implementation and development of drill methods in RA BAIK and the implementation and development of center-based learning at RA Persis 69 Manbaul Huda are the hallmarks of PAI learning in the two RAs compared to other RAs. PAI learning in RA BAIK and RA Persis 69 Manbaul Huda was developed with an orientation to the development needs of students, developed with no necessity and does not force students, and encouraged teachers to be creative and innovative and rich in methods. The detail learning model implementation, among others:

1. Implementation and development of habituation methods at RA BAIK and RA Persis 69 Manbaul Huda was carried out on many things, including: saying greetings when entering school locations and meeting teachers; answer greetings; read basmalah before and after doing activities; children pray before eating; shabar / queue waiting for their turn; clean and tidy dress; orderly; responsible for his work; for independent study; and get children to work on religious practices such as ablution, prayer, and so forth.
2. BAIK and RA Persis 69 Manbaul Huda. This method is used for themes related to the history of the prophet and friends, moral learning and other themes. In RA BAIK, storytelling is not only used as a method, but also developed in the form of art competence in the form of imagination lessons (storytelling) (Susanti, 2011).
3. Singing is one of the methods and playing techniques used in RA BAIK and RA Persis 69 Manbaul Huda. The use of singing method in RA when the teacher teaches the procedures for prayer, chanting of hijaiyah letters, names of prophets and, Apostles, names of angels, good and bad habits, and other songs. Besides singing is used as a way in precondition of learning, singing is used as a treatment to attract students' attention when learning (Meri Sadiana, 2016). In RA BAIK, singing is not only used as a method, but also developed in the form of art competence in the form of Music Art lessons (using keyboard musical instruments). Santri BAIK is expected to have musical

competence that is able to read numeric notes and be able to sing a number of children's songs accompanied by a melody, using a keyboard musical instrument.

4. Simulation is one of the methods and playing techniques used in RA BAIK and RA Persis 69 Manbaul Huda. The simulation method is used when the teacher teaches themes: Modeling the struggle of the prophet and friends in dealing with society; organizing the remains; qurban procedures; Hajj and Umrah; Simulation of hard work, creative and productive behavior in everyday life (Gustimarni, 2016). The use of this simulation method is closely related to demonstration. Demonstration is one of the methods and playing techniques used in RA BAIK and RA Persis 69 Manbaul Huda. The demonstration method in RA is used when the teacher teaches the themes of: Wudlu Procedures; tayamum; iqamah; The practice of becoming a priest with zahar readings; obligatory prayers; Duha prayer; corpse prayer (male corpse and female corpse); and Hajj practice.
5. The drill method is one of the methods and playing techniques used in RA BAIK and RA Persis 69 Manbaul Huda. Even in RA BAIK became the main characteristic because so dominant the use of this drill method. Of the 14 (fourteen) competency development fields at RA BAIK, which is divided into 3 introductory programs. Namely: 1) Basic introduction program for religion, 2) Basic introduction program for general knowledge and 3) Basic introduction program for art, imagination and creativity, some programs are developed based on drill method (Dorothy Rimba, 2016).
6. The learning model developed by RA Persis 69 Manbaul Huda is a center-based learning with the optimization of learning media. The media used at the school include hijaiyah letter cards, pictures of prayer procedures for women and men, pictures of ritual ablution and other Educational Game Tools (APE). Although there are no religious centers found such as the Imtaq Center, Islamic Religious Education Learning is carried out integrated in the centers of art & natural materials, beam centers, music and drama centers, preparation centers where children are taught religious procedures, memorizing verses of the Koran, know the prophets and angels, fast, know God, memorize Asmaul Husna, and hijaiyah letters. Center-based learning for PAI learning really helps children recognize and understand religious values.

The development of the evaluation of Islamic learning at RA BAIK and RA Persis 69 Manbaul Huda was carried out directly from the performance, readings and behavior of students. The evaluation forms used are oral and practical tests. For children who, successfully answering tests the teacher gives rewards in the form of stars, and so forth. The teacher evaluates PAI learning in RA Persis 69 Manbaul Huda at any time and scheduled formal evaluations are reported every 3 (three) months each year, while in RA BAIK they are conducted every month, midterm and end of semester. Teachers at RA BAIK and RA Persis 69 Manbaul Huda developed the principles of total, continuous, process-oriented, objective, educational, and meaningful assessment.

3.3. TAM (T is “*Terampil*”/ Skilled, AM is “*Akhlaq Mulia*”/ Noble Character) as Proposed Model

The name of the PAI learning model in early childhood offered in this text is the TAM Model of PAI learning in PIAUD (provide in Figure 2). The choice of TAM term refers to the abbreviation T = Skilled and AM = Noble Morals. The use of skilled words (T) refers to the results of research conducted at RA BAIK. RA BAIK developed drill learning for children's ability to read the Koran and the basics of the ability of calistung. While the use of the word Akhlak Mulia (AM) refers to the results of research in RA Persis 69 Manbaul Huda. RA Persis 69 Manbaul Huda develops center-based learning that enables children to learn while playing or play while learning optimally in accustoming noble children. The excellence of RA BAIK with its calistung (skillful) competence and center-based learning excellence through habituation (Noble Morals) developed by RA Persis 69 Manbaul Huda was tried to be formulated by researchers as a TAM model of PAI learning in early childhood. The use of the TAM model with the above understanding, is expected to improve the learning outcomes of PAI, which can encourage children to be skilled in reading the Koran, get to know the religion adhered to, and work on worship, as well as having good morals by behaving honestly, helping, polite, maintaining personal hygiene and environment. The application of the TAM model (Skilled and Noble Morals) to the learning of Islamic Religious Education can be described in the simulation of daily activities in RA using the chart in Figure 3.

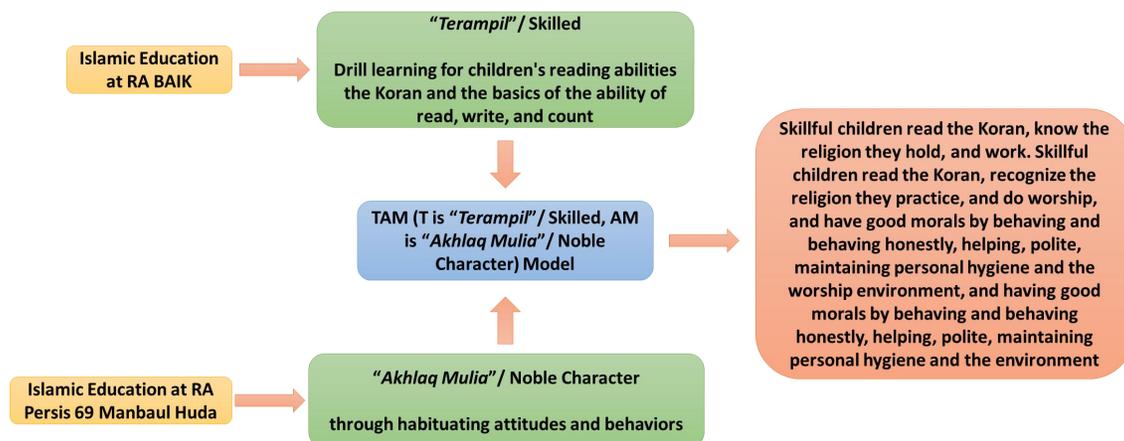


Figure 2 TAM (T is "Terampil"/ Skilled, AM is "Akhlaq Mulia"/ Noble Character) Model

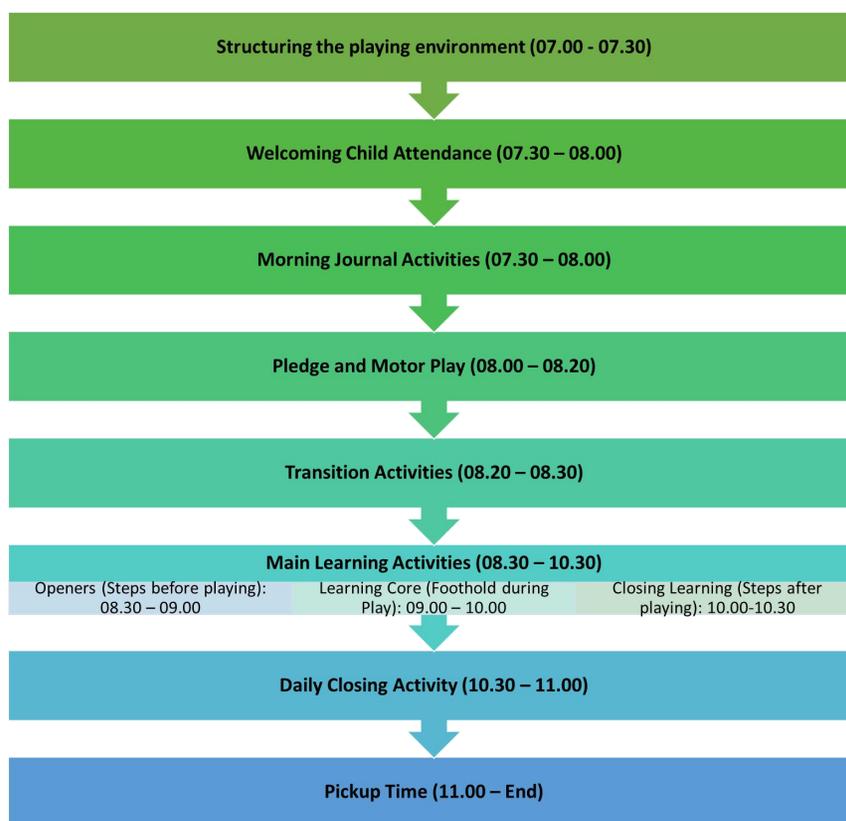


Figure 3 TAM (T is "Terampil"/ Skilled, AM is "Akhlaq Mulia"/ Noble Character) Model implementation in RA BAIK and RA Persis 69 Manbaul Huda

Arrangement of the playing environment (07.00 - 07.30)

The structuring of the environment is intended to prepare places, tools and materials that children will use to play according to the learning plan that has been made. The arrangement of the environment is done by the teacher before the child comes. Structuring the environment must pay attention to: what attitude you want to develop, what knowledge will be introduced, and what skills want to be mastered by children. At this stage, things to consider are:

1. The teacher prepares a play tool that will be used by children a maximum of 30 minutes before the child arrives.
2. Ensure the learning environment to be used is clean, safe, comfortable, and pleasant.

3. The arrangement of the main tool must be based on the learning plan that has been made. Play equipment that is prepared certainly in good condition, complete set, not cracked. Tools and play materials and books are arranged in a place that is easily accessible by children.

Welcoming Attendance of Children (07.30 - 08.00)

The arrival of children is welcomed by the picket teacher or each group teacher. Welcoming the arrival of children to build an attitude of confidence, friendly, polite, adjust to the new atmosphere, etc. The picket teacher must understand what will be built through the welcoming process. Things to consider when welcoming are the child's reaction when they arrive; whether cheerful, moody, lethargic, or other. This condition must be considered so that the condition does not carry over until the child follows the next activity, because it will affect the child's emotions. As far as possible the teacher picket in welcoming children shows a friendly attitude, carefree, and behave as expected behavior of children. At this stage, things to consider are:

1. The teacher is ready 30 minutes before the children's activities come
2. The teacher welcomes students with a friendly smile.
3. The teacher greets (says Assalamualaikum) and communicates with the child (asks how the child is feeling and today), inviting gratitude for the gift of Allah SWT today.
4. The teacher asks the parents about their physical condition and feelings. If the child is not accompanied by the picket teacher asks and checks the child's condition directly.
5. The teacher invites students to take off their shoes and put them on the shoe rack that has been provided.
6. The teacher invites students to enter and place the bag in their locker beginning with prayer entering the room.

Morning Journal Activities (07.30 - 08.00)

Morning journals are used to familiarize children in large groups, condition children ready to learn, discipline children, as well as waiting for the presence of all children. At this stage, Ensure that the child is absorbed in playing which allows the child to forget the atmosphere of the house and begin to adapt to the atmosphere of the school and the teacher accompanies children's play activities, appreciates the children's work and activities.

Pledge and Motor Play (08.00 - 08.20)

Pledge activities are intended to strengthen the hearts of the child of monotheism, self-commitment and national commitment, while playing rough motor skills is intended to provide time to move outdoors and understand the rules of playing the game. Playing gross motor skills is an important part of exercising muscle strength, coordinating movement, flexibility, flexibility, and releasing children's energy to be more focused. Gross motor play can be done guided by the teacher for example by making traditional games, or it can also be at the initiative of the child but with teacher supervision.

At the stage of the pledge activity, the things that must be considered are:

1. This activity is carried out with the position of the teacher and the child sitting close together, all children facing the teacher, so that communication is sure to go well.
2. The teacher reminds what letter, what hadith, and what prayers are memorized, and then the teacher invites children to recite them. (tells the meaning of Islam & hadith that matches today's theme).
3. The teacher facilitates the child to choose a leader who will read the pledge (creed), and sing.
4. Invite children to express their vows in a loud voice led by the leader who was chosen earlier.
5. Invite leaders to lead singing songs that children have memorized.
6. The teacher discusses briefly about the commitments that have been made to be done in everyday life.

At the stage of gross motor activities, things that must be considered are:

1. Make sure the teacher has prepared play activities that will be carried out that day.
2. Motor games are arranged games that can move and activate gross motor skills, and it is recommended to use games that have rules, so that children understand the rules of the game.
3. The teacher informs the rules of the game, the role that each child must play.
4. The teacher divides the roles according to the rules of the game.
5. The teacher accompanies the game and watches it seriously as a preventive measure.

Transition Activity (08.20 - 08.30)

After participating in the Pledge and Motor Activity activities, the children are given time to cool off by singing in a circle, or making guessing games, and others. The goal is to make the child calm down. After the child is calm, the child takes turns to drink and go to the bathroom / wash hands. This activity aims to practice personal hygiene to the bathroom (toilet training) independently. Each educator leads the group of children for which they are responsible. After all the children are ready, the educator invites children according to their respective groups to take part in the core activities.

Main Activities (08.30 - 10:30)

Core activities are activities that are designed according to RPPH. In the core activities there are: opening activities, core activities and closing activities. Organizing students is done in groups based on student specialization in turn.

A. Opening (Footing before playing) (08.30 - 09.00)

The opening activity is intended to convey verses (letters) and hadith that are a reference for today's activities; convey some play activities as a child's choice to play; inform the stages of activities and rules; and condition children to participate in activities. The opening activity starts with prayer before learning; habituation of reading Islam (Al-Qur'an) using learning models developed by TK BAIK. Kindergarten BAIK develops learning drill for the ability of children to read the Koran and the basics of the ability of calistung. Organizing learning is done through a private model and groups are equipped with directed source books. After completing the activities of reading the Qur'an continued with the core learning activities.

B. Learning Core (Steps during Play) (09.00 - 10:00)

The core learning activity is the main activity of student groups that are guided by the teacher in the center / area chosen by each group. The learning model at RA Persis 69 Manbaul Huda where learning is organized based on centers can be used here. The learning model at RA Persis 69 Manbaul Huda is seen as allowing children to learn while playing or play while learning optimally.

At this stage of the activity, the things that must be considered are:

1. Make observations (observations) and make documentation or notes about children's activities.
2. Give directed play time for 1 hour.
3. Getting children to focus on activities
4. Broaden the idea of playing with children by giving a foothold according to the child's development
5. Give children the opportunity to create works with their own ideas
6. Supports children to share play equipment
7. Supports children find the concepts of knowledge (mathematics, social, nature, science, language, tools / technology) through the tools and materials they play.
8. Supporting children to be confident in expressing their ideas through the tools and play materials they use.
9. Remind children of remaining playtime.
10. Invite children to tidy up the equipment according to the place and type.

C. Closing Learning (Steps after playing) (10:00 -10.30)

1. Invite the children to sit in a circle in their respective groups and the teacher asks for feelings after playing
2. Asking about the child's play activities (recalling).
3. Give time to children to show the work, can be in the form of pictures, writing, telling stories.
4. Reinforce the concept of knowledge that children have gained during play (in accordance with RPPH)
5. Give awards such as thanks for the child's behavior that is in accordance with the rules and discuss what should be done if there are friends who have not obeyed the rules.

Daily Closing Activity (10:30 - 11:00)

Closing meant the final activity of the day. Closing activities to review all activities carried out by children on that day. The closing habits are used to a minimum of storytelling, delivery of messages to be done at home, information on

tomorrow's activities, and habit of praying before going home. At this stage of the activity, the things that must be considered are:

1. The teacher asks how children feel playing today.
2. Teachers brainstorm ideas about the atmosphere at home, father, mother, brother and sister, and what activities children usually do when at home.
3. Teachers tell inspirational stories about raising awareness of the expected attitudes.
4. The teacher informs you about playing activities for tomorrow.
5. The teacher congratulates returning home and has a pleasant time at home
6. The teacher greets, then the child waits for pickup.

Pickup

Children's activities await parents or family appointees to return home. Pick up forms a habit of being patient, polite, and disciplined.

3. Conclusion

Religious Learning in Early Childhood is oriented to encourage children to know and read the Koran, to know the religion they hold, and to know and do worship, and to have good behavior by behaving honestly, helping, polite, maintaining personal hygiene and the environment. PAI learning models use a variety of learning methods. Storytelling, simulation, singing, habituation, drill, role playing and center play are the main characteristics of PAI learning in early childhood. The PAI learning model offered at PIAUD is the TAM Model (Skilled and Noble Character), so that children have the basic competence to know and read the Koran and get accustomed to Noble Morals.

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