

ANALYSIS OF THE ISLAMIC EDUCATION CURRICULUM AT TADIKA AL-FIKH ORCHARD BUKIT MERTAJAM PULAU PINANG

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Abstract

This research aims to analyze the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam Pulau Pinang in the form of structure, teaching materials, and teaching methods of the curriculum implemented. This type of research is qualitative with a descriptive approach. Data collection techniques were carried out using observation, interviews, and documentation of research objects. The data was analyzed using the Miles and Huberman model and the validity of the data using data triangulation techniques. The results of this research show that the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam prioritizes learning Islamic values, the Koran, worship, morals, and Arabic. The curriculum structure is comprehensive, providing the foundation of Islamic religion, ethics, and morals, aimed at forming a noble personality based on the Koran and Sunnah. The components include goals and vision, introduction to faith, introduction to the Koran, habituation of morals, introduction to worship, daily prayers, and knowledge of Islamic history. Teaching materials are adapted to the age development of students, arranged in the subjects of the Koran, creed, worship, morals, and Islamic history. Creative and effective teaching methods such as student-centered learning, hands-on activities, learning through play, inquiry, and contextual methods are used to make learning interesting, interactive, and relevant to children's daily lives. This research provides in-depth insight into the curriculum, structure, teaching materials, and teaching methods at Tadika Al-Fikh Orchard Bukit Mertajam, potentially improving the quality of Islamic education for preschool-age children in similar institutions.

Keywords: Curriculum; Islamic Education; Early Childhood Education Programs.

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INTRODUCTION

Education is a very important foundation in forming a child's character. Because children are young people with potential that needs to be developed according to their age stages. Early childhood is a child aged between 0 and 6 years, where during this period children show a high level of sensitivity to various stimuli and stimuli they receive (Satriana et al., 2022). They have distinctive characteristics that must be recognized and appropriate education is necessary to create a high-quality next generation. (Mu'tasim Fikri, 2022). Apart from character, education will also shape children's morals. According to Ouska and Whellan (1997), morality is a concept regarding what is considered good and bad, which is inherent in individuals or humans (Febriyanti & Dewi, 2021). When children already know good behavior and actions, the knowledge they gain will also be good because children's actions and knowledge are interconnected and influence each other. Knowledge influences actions, and vice versa, actions influence knowledge tendencies (Fitri & Na'imah, 2020).

Early childhood education is the basis of education, therefore, this phase is an important key in the entire educational process. This is because this phase has a significant impact on educational outcomes at the next stage (Marliana et al., 2022). With effective early childhood education, children can gain an understanding of the environment around them, improve cognitive skills, and learn through interesting and fun methods (Julaiha et al., 2023). At this educational institution, children will receive various forms of initial education to shape their individuals.

One form of education that has an important role in guiding individuals in a good direction is religious education. Islamic education, as an integral part of the education system, has a crucial role in forming a generation that has noble character and adheres firmly to Islamic teachings, which in principle is understood as a system, that involves relationships between various components as an effort to achieve a goal (Wahid & Hamami, 2021). In Indonesia, the presence of Islamic education in the national education system can be identified through three main aspects. First, Islamic education exists as an institutional entity. Second, Islamic education is integrated as a subject. And third, Islamic education has a role as a value or norm. If you look at the applicable law, all educational institutions are required to provide religious instruction to students (Pasaribu, 2022).

Islamic education aims to develop religious understanding and educational values to form individuals who develop in faith, and are devout and responsible (Diantoro et al., 2021). In line with that, Mavianti in her research explained that the role of educators is to continue to develop students' potential, which is a principle of the mission of Islamic education where one of the goals is to inspire students to become individuals who have faith and devotion to God Almighty. , as mandated in Article 2 of the National Education System Law No. 20 of 2003. Meanwhile, the aim of Islamic education, according to Quraish Shihab's opinion, is to form individuals and groups of people so that they can fulfill their role as His servants and representatives, to build the world by the principles established by Allah (Nabila, 2021).

The potential of early childhood will develop optimally with appropriate services. A superior educational process depends on guidelines that regulate the course of the process. Without clear guidelines, educational goals are difficult to achieve, and the educational process can lose its focus. One step to optimize potential is through organized education, and one of the important elements of organized education is the curriculum. The curriculum is a central element in education that influences all aspects of educational activities. Curriculum creation must be based on a strong foundation to avoid failure in education which can also hinder progress in forming better individuals (Yunita & Suryana, 2022).

In Malaysia, as a country with a majority Muslim population, Islamic education has a significant position in the national education system. The Islamic education curriculum in preschool educational institutions such as Taska and Tadika has become one of the foundations that must exist in building individual children's character, morals, and knowledge. To achieve these educational ideals, the Malaysian state, through its Ministry of Education, created a curriculum called the National Curriculum. The national curriculum is an educational program that includes learning plans and additional activities that cover all knowledge, skills, norms, values, cultural

elements, and beliefs. The aim is to support the overall growth of students, both from physical, spiritual, mental, and emotional aspects, as well as to guide and improve the desired moral values and facilitate the transmission of knowledge (Ministry of Education Malaysia, 1997).

The Preschool education curriculum in Malaysia is controlled by the Malaysian Ministry of Education through the National Preschool Standard Curriculum. This curriculum aims to stimulate the potential of students aged four to six years as a whole, integrating physical, spiritual, intellectual, and social dimensions through a positive learning environment and interesting, creative, and meaningful learning. This is intended to improve skills, guide confidence, and form a positive self-image in students so that they can face challenges and participate effectively in the learning process (Ministry of Education Malaysia, 2017).

Tadika Al-Fikh Orchard Bukit Mertajam on Pulau Pinang is one of the early education institutions for children that carries Islamic education as an important part of its curriculum with a serious approach. This curriculum is designed to provide an in-depth understanding of Islamic teachings to children from an early age, with the hope that they will internalize religious values and apply them in their daily and future lives. However, to ensure the effectiveness and relevance of this Islamic education curriculum, a comprehensive analysis needs to be carried out.

This research will conduct an in-depth analysis of the Islamic education curriculum at Tadika Al-Fikh Orchard. This analysis will discuss the structure, teaching materials, and teaching methods of the curriculum applied. This analysis is very important because it can provide an overview of the effectiveness and relevance of the curriculum in achieving the desired goals of Islamic education. The hope is to gain a deeper understanding of the effectiveness of the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam, Pulau Pinang.

METHODOLOGY

This research uses a qualitative type. According to Lexy J. Moleong, qualitative research is research aimed at understanding a phenomenon experienced by research subjects in the form of behavior, actions, perceptions, motivations, concepts, etc., holistically using description, in a natural context by utilizing various natural methods presented narratively (Moleong, 2012). In line with this, Indra Prasetia (2022) also explained that qualitative research methods also emphasize a deep understanding of a problem rather than looking for generalizations. This approach leans more towards the use of in-depth analysis techniques to examine cases in detail. Qualitative methods believe that each problem has unique characteristics and is different from other problems, therefore, this research examines problems individually (Prasetia, 2022).

According to Creswell, in the context of qualitative data types, there are four types of data collection methods, namely: 1) observation, 2) interviews, 3) documentation, and 4) use of audiovisual tools (Mulyadi et al., 2019). However, the data collection technique used in this research did not use audiovisual but only observation, interviews, and documentation. Interviews were conducted with the Principal, namely Puan Nor Hasliza binti Mohd Sukon, and the teachers who taught to obtain data in the form of what curriculum was implemented and how it was prepared. Observations were carried out by observing teaching and learning activities at Tadika Al-Fikh Orchard for 2 weeks to obtain data in the form of curriculum implementation. Meanwhile, documentation is carried out to obtain data in the form of files and archives related to the curriculum used.

After the data has been collected, the next step is to analyze the data by applying the Miles and Huberman model. This stage includes data reduction, data presentation, data verification, and conclusion. During the research process, these stages run iteratively (Salim & Syahrums, 2012). At the start of the research, the focus was still not clear and the scope of the research was very broad. However, after conducting interviews, the focus of the research began to emerge clearly. The researcher then continued with structured observations to obtain more detailed and specific data. This research applies data triangulation techniques to ensure data validity. Researchers checked the validity of the data through several sources, including school principals and teachers. Data

validation techniques are related to the level of accuracy of data that has been collected or obtained by researchers through a qualitative approach.

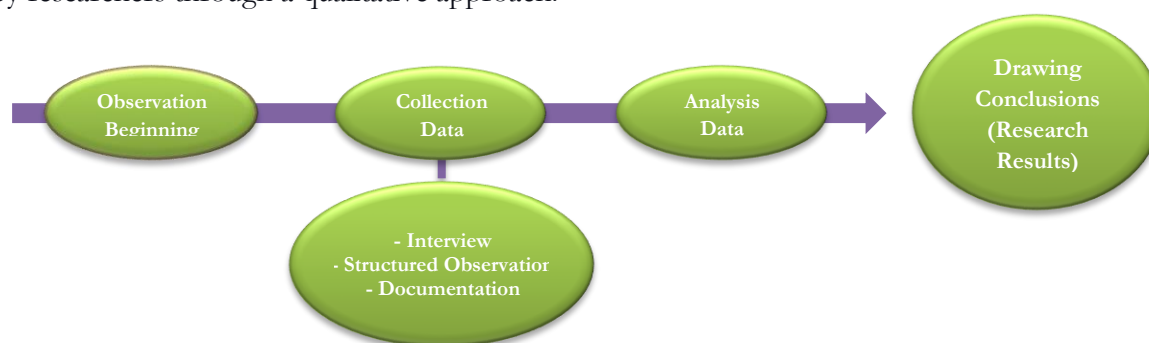


Figure 1. Research Flow

RESULTS AND DISCUSSION

This research aims to analyze the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam Pulau Pinang. The results of this research show that the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam focuses on learning Islamic religious values, understanding the Koran, practicing worship and noble morals with Islamic teachings as well as learning Arabic. The results of this research will also provide an overview of the curriculum structure, teaching materials, and teaching methods applied.

Curriculum Structure

The Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam has a good structure and includes main components designed to provide holistic Islamic religious education to preschool children. With this structure, the curriculum principles will be implemented well by students who play a role in completing the learning process. In line with the opinion of At-Taubany and Hadi who say that curriculum structure refers to a description of how curriculum principles are applied in the context of a student's position in completing learning at an educational institution (Andrea et al., 2023).

The structure of the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam will be explained in more detail as follows: First, goals and vision. The main objective of the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam is to provide a solid foundation for Islamic religious education, ethics, and morals to students by instilling in children a passion for studying and forming noble personalities by becoming pious, faithful, and devout caliphs. do good deeds based on the Qur'an and Sunnah. The vision of Tadika Al-Fikh Orchard Bukit Mertajam's Islamic education curriculum includes the development of the next generation who are knowledgeable, charitable, and have morals.

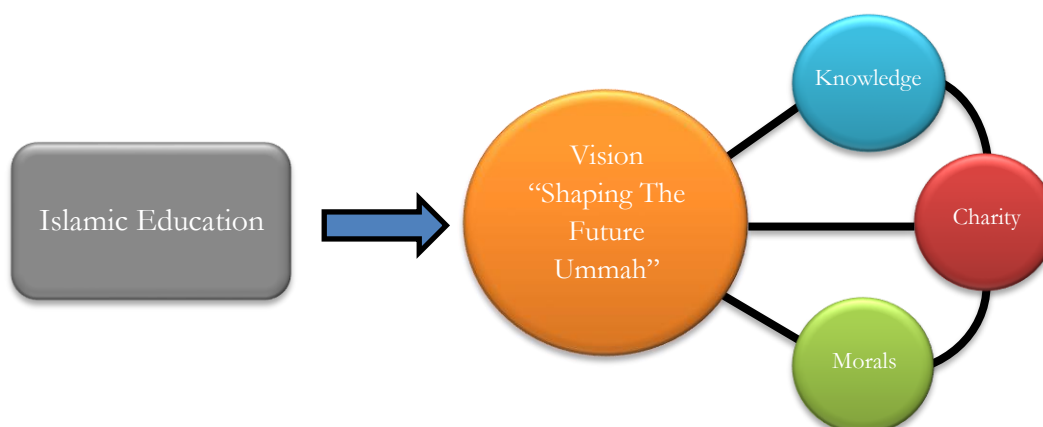


Figure 2. Curriculum Vision

Second, introduction to faith. The introduction of faith in Islamic education at Tadika Al-Fikh Orchard Bukit Mertajam is a very important process for building the basis of faith and initial understanding of Islamic teachings for students. This introduction is considered an important task because it aims to introduce the concepts of Islamic faith in a light, fun, and appropriate way to the level of understanding of young children. Aqidah in Islam refers to the fundamental beliefs or beliefs that Muslims have regarding the basic teachings of the Islamic religion. Aqidah forms the basis of faith and belief in Allah, His messengers, His books, angels, the last day, and destiny. The importance of understanding and strengthening the faith in Islam cannot be ignored because it is the main foundation in living daily life as a Muslim. As explained by Yeri Utami in her research, faith must be interpreted as more than just believing in the Pillars of Faith, including belief in Allah, angels, holy books, prophets, the last day, and qadha-qadar, but also as implementation in everyday life (Utami, 2019).

Third, learning the Koran. Al-Qur'an learning is the process of teaching the Al-Qur'an to students through the application of learning theories and relevant educational principles (Nurzannah & Carlina, 2021). The component taught focuses on the introduction of Hijaiyah letters. The introduction of Hijaiyah letters as learning the Koran has been designed to suit the abilities and age levels of students in the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam. The method used is the Iqra's method, where the emphasis is more on reading practice (Nur & Aryani, 2022). The book used in learning using the Iqra method is the Iqra's book was written by K.H. As'ad Humam but with a Malaysian design model. The material that will be taught is adjusted to the age development of students. Students aged four years will study the Iqra's book in part or volume two, students aged five years will study part three and students aged six will study parts four to part six.

Apart from introducing Hijaiyah letters to students, Al-Qur'an learning is also carried out by familiarizing themselves with reading short surahs and selected surahs. This habituation aims to train students to pronounce the letters of the Koran directly and train their reading and memorization skills. For students aged four years, the minimum achievement must be three surahs, namely surah Al-Ikhlash, surah Al-Falaq, and surah An-Nas. Students aged five years must have at least four surahs and students aged six years must have at least eight surahs.

Fourth, is moral learning. Moral learning at Al-Fikh Orchard Bukit Mertajam focuses on learning manners. The manners that will be taught are arranged in the curriculum as the Adab Module. In this adab module, the etiquette that will be taught are etiquette towards Allah and the Messenger, etiquette towards mother and father, etiquette towards family, etiquette towards teachers, etiquette with friends, etiquette towards neighbors, etiquette towards animals, and etiquette towards the natural environment. Learning manners is the main goal of Islamic education so that students become people with morals and good manners.

Fifth, introduction to worship. The introduction of worship in this curriculum aims to form students' initial awareness and understanding of the teachings of the Islamic religion. Through an approach that is appropriate to their age development, it is hoped that children will have a strong foundation to practice Islamic worship correctly and with confidence as they grow and develop. The introduction to worship that is emphasized in this curriculum is the introduction to prayer. Children are introduced to the concept and procedures for prayer, including the correct prayer movements and positions. They are also taught about prayer times. The types of prayers taught at the Al-Fikh Orchard Bukit Mertajam are Fardhu prayers and sunnah prayers. For sunnah prayers taught only the Dhuha sunnah prayer.

Sixth, introduction to daily prayers. Activities carried out by humans have various types and categories. Humans will always carry out activities in living their day. One of the Islamic education curriculum structures designed and implemented at Tadika Al-Fikh Orchard Bukit Mertajam is the habit of always reciting prayers in every activity carried out. The aim is to teach and provide understanding to students that all activities carried out must include God. In this way, students will always remember Allah in all their actions and always ask Him. In another interpretation, prayer is not only explained as a form of request, supplication, or assistance to Allah SWT but is also considered an integral part of worship in Islamic teachings (Rahim, 2019). The achievement of

prayer reading that must be achieved by students also follows the developmental age. For students aged four years the minimum achievement is three selected prayers, for students aged five years the minimum achievement is six selected prayers and for students aged six years the minimum achievement is eight selected prayers.

Seventh, introduction to Islamic history. History is something that needs to be maintained and must be told or conveyed to the next generation. Instilling historical knowledge in students at Tadika Al-Fikh Orchard Bukit Mertajam is a basic responsibility so that students do not forget Islamic history. Therefore, history is arranged in the curriculum structure to become a reference for the teacher in achieving the Islamic education goals he wants to achieve.

Eighth, educational games. Educational games at Tadika Al-Fikh Orchard Bukit Mertajam are designed to help make it easier for students to understand the lessons given. The nature of children who always want to play will help stimulate their desire to learn. The educational games referred to are of course games in the context of Islamic education that are interactive, fun, and appropriate to the level of development of pre-school students. Apart from that, this game will also improve students' memory, and ability to recognize and develop skills and understanding regarding the values and concepts of the Islamic religion.

Teaching Materials

The learning materials at Tadika Al-Fikh Orchard Bukit Mertajam have a basic learning nature. This is adjusted to the age level of students taking preschool education with ages of four, five, and six years respectively. The Islamic education teaching materials that will be taught are organized into several subjects, namely the Koran, creed, worship, history, and morals. Furthermore, these subjects become teaching materials and materials for teachers in conveying the concepts and values of Islamic education.

Learning material for Al-Qur'an subjects includes knowledge of the Hijaiyah letters, memorization of several surahs from Juz 'Amma, and knowledge of basic Arabic. The main topics of discussion in learning the Qur'an are mentioning single Hijaiyah letters, knowing them for sure, and mentioning the sounds of the letters lined up: fathah (above); kasrah (bottom); and dhammah (front). In memorizing surahs, students memorize Surah Al-Fatihah and other short surahs in juz 30 and provide understanding to be able to practice them in everyday life. Meanwhile, for basic Arabic language knowledge, the main subjects studied are knowing and saying numbers from one to ten in Arabic and saying easy words in Arabic.

The subject of faith is a very important root in instilling students' understanding of the Islamic religion. The material taught is: knowing and practicing the creed as a principle of faith in Allah. Students will be taught to say the sentence *Laailaha Illallah* and to understand the meaning of the pronunciation. After that, students will be taught the creed and the meaning of the sentence; The principle of faith in Allah. Students will be guided to know themselves as creatures created by Allah and to know Allah as their creator; Introduction to the names of Allah. This material will teach students the names of Allah (*Asma'ul Husna*) and also the meaning of these names; Understanding the pillars of faith. Students will name the pillars of faith and understand the meaning of each pillar; Understanding the pillars of Islam. The discussion in this material consists of mentioning the pillars of Islam understanding their meaning and practicing them in everyday life.

Worship subjects are subjects that will make students understand how to worship correctly with the guidance of Islamic teachings. The material taught in this subject is: Teaching how to cleanse properly. The discussion in this material will teach students how to wash properly after urinating and defecating; Teaching how to perform ablution. Students will be taught which parts of the body are part of ablution and their limits, reciting the intention correctly, knowing the pillars of ablution and practicing ablution correctly and in an orderly manner; and Teaching Fardhu prayers. Students will be guided to know and mention the fardhu prayers, the times for the fardhu prayers, the number of rak'ahs for each fardhu prayer and to practice the fardhu prayers correctly along with the readings and understanding fasting. Students will be taught the meaning of fasting and the procedures for it, in this case, the focus of learning is the Ramadan fast.

History subjects are subjects that will provide students with an understanding of Islamic history. The focus discussed in this subject is knowing the history of the Prophet Muhammad SAW and his family by telling stories about the Prophet and everyone in his family such as his father, mother, uncle, and grandfather. This subject will also provide students with knowledge about the events of the Prophet's birth by telling the story of the attack by soldiers on elephants in the city of Mecca and taking lessons from it. In this way, students will know the morals and characteristics of the Prophet from this subject, so that students can practice what was done and ordered by the Prophet Muhammad SAW.

Morals subjects will guide students to be more civilized and moral so that from a young age they are given the understanding to practice good morals and will get used to it in the future. Students will be taught to always practice the saying *hamdalah* in every good deed, show good etiquette for eating and drinking, show etiquette for entering and leaving the bathroom, differentiate between halal and haram food and drinks, and teach parents how to be civilized, family, teachers, friends, neighbors, places of worship, animals and the natural environment.

From the results of the analysis of the teaching materials in the Tadika Al-Fikh Orchard Bukit Mertajam curriculum, two things can be seen: First, the suitability of the teaching materials with the principles of Islamic education. The teaching materials in the Islamic Education curriculum at Tadika Al-Fikh Orchard are proven to be by the principles of Islamic education. These principles include clarity of Islamic teachings (faith, worship, and morals), conformity with the Koran and Hadith, and emphasis on morality and ethics. This is in line with the judge's opinion which states that in the teachings of the Islamic religion, religious values are everything related to faith, worship, and morals (Ardiansari & Dimiyati, 2022). This teaching material ensures that children understand and apply Islamic values from an early age. Overall, conformity of teaching materials with the principles of Islamic education is the key to ensuring that children receive a good education, by the teachings of the Islamic religion, and can form character and morals that are by Islamic values. This is an important effort in building a strong and responsible generation of Muslims.

Second, the relevance and effectiveness of teaching materials. The teaching materials implemented at Tadika Al-Fikh Orchard are proven to be relevant to the needs and development of early childhood. The language or communication used in presenting teaching material is adjusted to children's understanding, ensuring they can absorb the information well. Abdul Aziz believes that communication between teachers and students must be well implemented because it can affect students' ability to process the information received (Aziz, 2017). In this context, of course, what is meant is the student's ability to process information from learning material. Observation results also show that students' interest and active involvement in activities related to teaching material show the effectiveness of the material in building their understanding of Islam. By ensuring the relevance and effectiveness of teaching materials, educational institutions such as Tadika Al-Fikh Orchard can ensure that children receive a good, meaningful education and can shape their character with Islamic values. The effectiveness of teaching materials also helps achieve educational goals, namely producing individuals who are faithful, moral, and responsible in society.

Teaching Methods

In carrying out teaching, of course, there must be a method used to make it easier for students to understand the learning being carried out. At Tadika Al-Fikh Orchard Bukit Mertajam, teachers apply various teaching methods that are creative, interesting, and appropriate to the needs of students in the context of the Islamic education curriculum. One of the methods used is student-centered learning, where students at Tadika Al-Fikh Orchard Bukit Mertajam are the main subjects in the teaching and learning process. This approach places the focus on each student's unique needs, interests, talents, and level of understanding. The main goal of student-centered learning is

to maximize the potential and individual development of students. Angele Attard believes that a student-oriented approach can increase students' active involvement in the learning process, motivate them, and increase students' interest in certain topics (Hasmadi et al., 2022). In student-centered learning, some principles must be applied as explained by Lucas and Bernstein (2005), namely outlining aspects of interaction between teachers and students, collaboration, active participation in learning, quick responses, reliability in giving assignments, and communication. effective, respect for various types of intelligence, good planning, fairness, and integrity (Jusof & Hamzah, 2020). By adhering to these principles, teachers need to be clever in adapting teaching strategies, especially in student-focused teaching contexts. The student-centered learning approach at Tadika Alfikh Orchard Bukit Mertajam aims to create learning that is more meaningful, and relevant and enables students to develop the critical skills needed for success in everyday life and the future.

Apart from student-centered learning, teachers at Tadika Al-Fikh Orchard Bukit Mertajam also apply the Hands-On Activity method. Teachers take a learning approach that activates students directly through physical, mental, and emotional involvement in activities related to Islamic teachings, values, and practices. Learning using the Hands-on Activity Approach has the potential to encourage students to be actively involved in relating the material being studied to real situations so that the learning process becomes more meaningful and feels concrete (Ikbal & Abdi, 2021). This hands-on activity aims to form Muslim individuals who have a deeper understanding of Islamic teachings, morality, and Islamic values for students. By involving students actively and directly in religious experiences, they can internalize Islamic teachings and apply them in everyday life.

Teachers at Tadika Al-Fikh Orchard Bukit Mertajam also use the learning-by-playing method. This method uses a learning approach that integrates elements of games or fun activities in the context of learning Islamic teachings and values. Playing is the most appropriate and preferred learning method for young children, where they can experience joy and excitement which allows teachers to learn teachings easily (Salamor et al., 2021). In line with Soetjningsih's opinion, children do not consider playing and learning as separate things because they believe that playing is a form of learning activity (Rosarian & Dirgantoro, 2020). This approach aims to make learning more interesting, interactive, and effective for students, while still focusing on Islamic values and understanding of religion. This will create a fun and educational learning environment, and help students to practice Islamic values in everyday life.

Inquiry is another method used by teachers in teaching and learning activities at Tadika Al-Fikh Orchard Bukit Mertajam. Kiki Ayu Hermawati in her research at SMP 1 Jenangan, Ponorogo Regency, said that inquiry learning is always connected to a problem-solving approach, and this model is an evolution of discovery learning which includes problem searching, problem-solving, problem analysis, and concluding (Hermawati, 2021). This method provides a learning approach that encourages children to actively ask, investigate, and find answers to their questions related to Islamic teachings. This method helps children to build a deep understanding of Islamic concepts, morality, and religious values through exploration, observation, and experimentation. This method also helps build students' foundations of faith and understanding of Islamic teachings in a fun and interesting way. This will build their critical skills, creativity, and curiosity from an early age.

Lastly, the method used in the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam is the contextual method. This approach is an approach that will emphasize the relevance, relevance, and applicability of Islamic teachings to the context of students' lives, culture, and the environment around them. This approach combines Islamic values, norms, and principles with real-world situations that students face every day. In Armanila's research, he explains research conducted by Abdi (2011) that the contextual approach in learning Islamic education has advantages in achieving emotional aspects and providing motivation for students to apply the values or concepts learned from Islamic education material (Armanila, 2021). This approach aims to make learning more relevant, meaningful, and by students' experiences and realities. In this way, children at Tadika Al-Fikh Orchard Bukit Mertajam can experience the beauty of Islam in their

own lives. They become more interested and inspired to practice Islamic values in their every action, bringing the light of religion into their daily lives.

All of the methods above are types of methods that are effectively used in learning for early childhood. However, every method cannot be used in certain learning. There are times when one method can be used, but cannot be used in other learning situations. However, sometimes in a lesson more than one method can be used according to suitability for the learning context. Apart from that, the most important thing in the success of any teaching method is the teacher's mastery and ability to make learning more alive with the method used. In this way, students will be able to more easily understand the values of Islamic teachings and feel happy and not feel burdened in every lesson they carry out.

CONCLUSION

This research analyzes the Islamic education curriculum at Tadika Al-Fikh Orchard Bukit Mertajam with a focus on education for preschool-age children. The research results show that this curriculum focuses on learning Islamic religious values, understanding the Koran, worship practices, noble morals, and Arabic. The curriculum structure is excellent and includes the main components to provide holistic Islamic religious education to preschool children. This curriculum aims to form a noble personality based on the teachings of the Koran and Sunnah. Teaching materials are prepared according to children's age development and include subjects such as the Koran, creed, worship, morals, and Islamic history. The teaching process is carried out using various creative and effective methods such as student-centered learning, hands-on activities, learning while playing, inquiry, and contextual methods. Overall this research provides an in-depth overview of the curriculum, structure, teaching materials, and teaching methods at Tadika Al-Fikh Orchard Bukit Mertajam, providing valuable insights for improving the quality of Islamic education for preschool-age children in similar institutions.

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