

RELIGIOUS EDUCATION IN STUDENTS AT DARUL QURAN AL KARIM KINDERGARTEN

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Abstract

Religious character education is an effort to realize in a person the religious values contained in the Al-Quran and Al-Hadith. This research aims to determine the process of religious character education for Darul Koran Kindergarten students. The research method used is a qualitative approach. This research was carried out at Darul Qur'an Kindergarten. The research subjects were school principals, teachers, and students. Determining the research object was carried out using appropriate sampling techniques. Data collection techniques were carried out through interviews, observation, and documentation methods. The validity of this research data uses triangulation. Data analysis uses data reduction, data presentation, and data design/monitoring. From the research results, it can be concluded that the process of religious character education for Darul Koran Elementary School students is learning activities such as respecting parents and teachers, and routine activities such as reading educational prayers and reading the Al-Quran. before studying, Friday worship meetings, and midday prayers in congregation. "Ah, spontaneous actions such as discipline, example, and students always have the enthusiasm to behave religiously. Supporting factors include teacher support, parent support, shared commitment from the school community, and adequate facilities.

Keywords: *Education, Religius, and Kindergarten Students.*

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INTRODUCTION

Education is a conscious effort to prepare students to become pious, virtuous, skilled, knowledgeable and responsible human beings. The education carried out in the country aims to educate the nation's children and improve the quality of people who believe in being devoted to God Almighty. The definition of education can be interpreted as a conscious and systematic effort to achieve a better standard of living or progress. In simple terms, the definition of education is a learning process for students to understand, comprehend, and make people more critical in thinking. Successful education is learning that is able to move all students to be actively involved in all learning activities and continuously throughout the learning process. A teacher is a person who teaches or is called a teacher, etymologically digugu and imitated. Digugu means trusted and imitated means followed. This means that a teacher must be trusted in every word, utterance and behavior in order to become a role model and a noble example to be followed. This is also in line with the role model and role model for Muslims, namely the Prophet Muhammad SAW, a man chosen by Allah SWT who was sent to convey the true teachings of the Islamic religion.

Early childhood is a child aged 0-6 years who has more rapid and fundamental growth and development in the early years of life. Child development is a process towards a more perfect direction and cannot simply be repeated. Therefore, the quality of a child's future development is largely determined by the stimulation they receive from an early age. Providing educational stimulation is very important, the form of stimulation given must be in the right way according to the level of development (Khadijah, 2017). According to Ikhwan al-Shafa, he admits that all knowledge and literature that does not lead its owner to concern for the afterlife, and does not provide meaning will only backfire on him (Ridla, 2002). Just imagine what it would be like if the next generation were educated and became experts in various scientific fields but there were no Islamic educational values in them, then these skills would be used as they please and could bring damage to the earth of Allah SWT.

Spiritual and moral teaching in this context should not stop at mere worship routines and cognitive moral teaching, but should be made aware of the inner meaning of religious and moral teachings. How many people want to do good, but it is difficult to make it happen. Cultivation of the psychomotor domain is related to the development of an ethos of honesty, hard work, professionalism, politeness and philanthropic-social in the form of developing real discipline and training (called riyadhah or mujahadah in Sufism or Sufism) and not merely intellectual-academic and emotional (bagir, 2019). Early age is the right time to lay the foundations of aspects of child development. One aspect of development that must be developed in children is the aspect of religious and moral values. Teaching religion to children has a noble goal, namely forming children who are pious and pious, getting closer to Allah in order to achieve His approval and have strong faith. Only people who have strong faith will be able to survive the severity of life's various challenges (Masdalipah, 2017).

Character is the behavioral values of humans related to Almighty God, themselves, fellow human creatures (humans, animals, plants), and national values which are manifested in thoughts, attitudes, feelings, words and actions based on norms, religion, law, manners, culture and customs. Character education is a system that functions to instill character values in all school members which includes the components of knowledge, awareness and will, as well as actions to implement these values (Muslich, 2011). Character education is very suitable if it is implemented in children from an early age when the child is still in kindergarten. Education is one way to shape children's character at an early age. Meanwhile, school is a forum for the success of learning activities aimed at forming children's character (Trimuliana, Dhieni, & Hapidin, 2019). Therefore, in carrying out the learning process in PAUD, educators can use various media and activities that can be used when learning takes place. The use of media and implementation of learning activities given to children includes character education. Developing religious character from an early age is one way so that children can worship consciously and sincerely to God Almighty. Worship is obeying Allah by carrying out His commands through the words of His Messengers, worship is humbling oneself to Allah Azza wa Jalla, namely the highest level of submission accompanied by the highest feeling of mahabbah (love) (Rokim, 2015).

The world of teachers is one side of the world of education that cannot be ignored. Even though from the perspective of the roots of knowledge, the teacher occupies the fourth position, after the student, the object being studied and the goals to be achieved through the learning process itself, but without a teacher it seems difficult for a human being to be like that. (Ungguh Muliawan Services, 2015). Teachers have an important role in education, especially in instilling religious values. It is considered very important because teachers often have direct contact with students in the learning process. Many educational institutions offer education and character formation for students with programs available at those institutions. Character formation can be done, one of the ways, is by implementing religious education.

According to Siswanto, character education is a system of instilling character values in school members which includes components, knowledge, awareness and will, and actions to implement these values, both towards God Almighty, oneself, others, the environment and nationality so that they become worthy human beings. Kamil human. (Student, 2013). In forming the character of our students, we need to get used to it as an obligation to things related to character formation. What is desired is the instillation of noble character without ignoring aspects of knowledge, attitudes and motivation as well as behavior that is in accordance with existing norms in society and religion. This is very clear in Islamic teachings in accordance with the teachings of the Prophet Muhammad.

The teacher is someone who plays an important role, where children are encouraged to discover, explore and reconstruct their knowledge as much as possible so that in the future in society they can live independently and be able to work. Therefore, education must be able to make quality breakthroughs. Among the breakthroughs were religious activities carried out at Darul Quran Al Karim Kindergarten. Based on several reasons outlined above, research is urgently needed regarding the role of teachers in cultivating religious character in students' learning. Teachers are one of the components of education whose existence is very vital to be able to overcome the problem of child delinquency as a result of today's current globalization with efforts to instill religious character values, especially in this case elementary school students. After conducting an interview with the Darul Quran Al Karim Kindergarten teacher, researchers obtained information that cultivating students' religious character and interest is through habituation. This school has accustomed its students to instilling character values from the moment the students leave school until they return home from school. Before starting learning, students are required to pray first, and after learning ends, students are also required to pray after learning.

METHODOLOGY

This type of research is field research. Field research is research carried out systematically by collecting data from the field. (Arikunto, 1995). The first subject in this research, the Principal of Darul Quran Kindergarten, the reason the researcher made the principal the subject of this research was because the madrasa principal is a leader who plays a role and is directly responsible for the educational institution. Second, teachers. The data collection techniques used by researchers in this research are observation, interviews and documentation. The steps after data processing will be taken, then analysis will be carried out. This analysis was carried out in an effort to find a series of research results as a whole so as to make it easier to draw conclusions from research results and formulate existing problems. At this stage, all data that has been obtained is presented in the form of a description, namely drawing general conclusions based on specific facts in the field.

RESULTS AND DISCUSSION

Before deciding to conduct this research, the researcher first carried out initial observations, information was obtained by continuing the observation technique, namely interviewing informants to produce information that was able to answer the problems in this research, followed by carrying out documentation to strengthen the information from the results of interviews or from observations made. by researchers during the research from the beginning to the end of the

research. Next, source triangulation was carried out by cross checking the data with facts from different informants and other research results.

In principle, the learning carried out at Darul Quran Al Karim Kindergarten is based on Islamic values. Darul Quran Al Karim Kindergarten uses an area learning model, where each area will have different development goals. This kindergarten also uses Islamic-based and contextual learning. As we know, young children have a very strong desire to investigate things and their memory continues to grow (Britton, 1992). In principle, integrated Islamic schools are a change to the failure of public schools and Islamic educational institutions to combine general knowledge and religion. So, in practice, integrated Islamic schools carry out curriculum development by combining the general education curriculum in the Ministry of National Education (Yasyakur, 2017). The aim of Islamic education must be in harmony with the aim of creation of humans by Allah SWT, namely to become servants of Allah SWT with *muttaqin* personalities (Zein, 2018). Routine activities in developing the character of religiosity in children at school are getting children used to saying and responding to greetings, getting children used to praying before and after carrying out activities, teaching children to read and memorizing verses of the Koran, teaching children worship activities (*dhuha* prayers). in congregation), get children used to saying sorry and thank you, reading stories in the Koran which is expected to be an example of the values contained in it.

In Indonesian, the term education comes from the word "didik" by giving it the prefix "pe" and the suffix "an", containing the meaning of "action" (thing, method or so on). The term education originally comes from the Greek "paedagogie", which means guidance given to children. This term was then translated into English "education" which means development or guidance.

In Arabic the meaning of education, several terms are often used, including, *al-ta'lim*, *al-tarbiyah*, and *al-ta'dib*, *al-ta'lim* means teaching which is the provision or transmission of knowledge and skills. *Al-tarbiyah* means nurturing education and *al-ta'dib* is more inclined to the educational process which leads to perfecting the morals of students (Nizar, 2001). However, the word education is more often translated as "tarbiyah" which means education (Ramayulis, 2010).

Concept of Religiosity

The definition of religiosity is a complex system of beliefs, attitudes and ceremonies that connect individuals with an existence or something divine. Religiosity is a comprehensive unity of elements, which makes a person called a religious person (being religious), and not just claiming to have a religion (having religion). Religiosity includes religious knowledge, religious beliefs, practice of religious rituals, religious experiences, religious behavior (morality), and religious social attitudes. In Islam, religiosity is generally reflected in the practice of faith, sharia, and morals, or in other expressions: faith, Islam, and *ihsan*. If a person has all these elements, then he is a truly religious person. In the book on the science of religious psychology, Dradjat puts forward the terms religious consciousness and religious experience. Religious awareness is an aspect of religion that is felt in the mind and can be tested through introspection, or can be said to be the mental aspect of religious activity. Religious experience is a feeling element in religious awareness, namely feelings that lead to beliefs produced by actions (Jalaludin, 2005).

Whatever term is used by experts to refer to the religious aspect in humans, it points to the fact that religious activities cannot be separated from human life. It contains various matters relating to morals or morals, as well as a person's faith and devotion (Spink, 1963).

The Function of Religion (Religious) for Humans

According to Hendropuspito, the function of religion for humans includes several things, including:

1. Educational function

Humans entrust the educational function to religion which includes the task of teaching and guiding. The success of education lies in the utilization of spiritual values which are the basic beliefs of religion. The values imbued include: the meaning and purpose of life, conscience, a sense of responsibility to God.

2. Rescue function

Religion with all its teachings guarantees people safety in this world and the hereafter.

3. Social control function

Religion is also responsible for social norms so that religion selects existing social rules, confirms the good ones and rejects the bad ones so that they are later abandoned and considered as prohibited. Religion also provides sanctions that must be imposed on people who violate prohibitions and provides strict supervision over their implementation.

4. The function of fostering brotherhood

Equality of belief is one of the similarities that can foster a strong sense of brotherhood. Humans in brotherhood do not only involve a part of themselves, but their whole person is also involved in the deepest intimacy with the highest thing they believe in together.

5. Transformative function

Religion is able to change the old form of life of society into a new form of life. This can also mean replacing old values by instilling new values. This transformation is carried out on traditional values that are less humane. For example, the Quraysh at the time of the Prophet Muhammad had the habit of jahiliyah because of the arrival of Islam. Islam is a religion that instills new values so that old, inhumane values are eliminated. Here we can see that religion is something that cannot be separated from education. Because indirectly everything we do is through a learning process and faith and belief in God is very necessary to provide inner peace, because it cannot be denied that every human being needs protection. And every human being who lives on this earth is responsible for the afterlife. Because life doesn't stop at this world, our every behavior is monitored and assessed so that we can say good and bad deeds.

Dimensions of religiosity

According to Glock and Stark in their book, Djameludin Ancok, there are five types of religious dimensions, namely: (Jalaludin, 2005)

1. Dimensions of beliefs (ideological)
2. Dimensions of religious practice (ritualistic)
3. Dimension of appreciation (experiential)
4. Dimensions of religious knowledge (intellectual)
5. Dimensions of experience and consequences

The description of the dimensions mentioned by Glock and Stark is as follows:

1. Dimensions of belief

This dimension contains expectations where religious people adhere to certain theological views and acknowledge the truth of these doctrines.

2. Dimensions of religious practice

This dimension includes worship behavior, obedience and things that people do to show commitment to the religion they adhere to. These religious practices consist of two important classes, namely: Ritual, refers to a set of rites, formal religious acts and sacred practices that all believers are expected to carry out. Obedience and ritual are like fish to water, although there are important differences.

3. Dimensions of appreciation

This dimension contains and takes into account the fact that all religions contain certain hopes, although it is not accurate to say that a person who is religiously good will at some time achieve knowledge of the subject and directly regarding the ultimate reality (the ultimate reality that he will achieve a contact with supernatural powers).

4. Dimensions of religious knowledge,

This dimension refers to the expectation that religious people have at least a minimum amount of knowledge regarding the basics of beliefs, rites, scriptures and traditions.

5. The dimensions of experience and consequences, the consequences of religious commitment, are different from the four dimensions discussed above.

Dimension Refers To Identifying The Consequences

This dimension refers to identifying the consequences of a person's religious beliefs, practices, experiences and knowledge from day to day. Based on the aspects contained in Glock and Stark, the scale used to measure religiosity is based on Glock and Stark's theory, namely the

belief dimension, the dimension of ritual religious practice, the dimension of appreciation, the dimension of religious knowledge, the dimension of experience and consequences. Three aspects are already found in the religiosity scale created by Dadang Hawari, namely the faith dimension, the Islamic dimension and the experience dimension. Meanwhile, two of them are not yet found in Dadang Hawari's theory, including the dimension of appreciation and the dimension of religious knowledge. Therefore, researchers use the theory of Glock and Stark, because their theory is more complete in expressing religiosity in research.

Meanwhile, from the results of research conducted by Lincon, 70% of teenagers in America are potentially and actually religious, but Dadang hawari is in the religious dimension in the practice of psychiatry and psychology. it turns out they really don't care about religious views. What is more certain is students' indifference to doctrines that explain religious teachings, while 30% of students stated that they felt a need for a religious orientation, and found that their upbringing had not been able to satisfy their religious needs. Apart from that, according to Clinebell in his book Dadang hawari states that there are several aspects that must be known in the development of adolescents with healthy individuals, both physically and spiritually, with four holistic dimensions, namely religious, organ-biological, psycho-educational and social.

1. Religion/spirituality which is human nature, is a basic need (basic spiritual needs), contains moral, ethical and legal values or in other words someone who obeys the law, means he is moral and ethical, so it can be said that someone who is moral and ethical means he is religious.

2. Biological organs, meaning physical (physical body) including the nervous system (brain), whose development requires nutritious food, free from disease starting from babies, teenagers, adults and the elderly.

3. Psycho-educational, is education provided by parents (father and mother) including religious education. Parents are figures for children's imitation and identification with their parents. Development stops until the age of 18 years.

4. Socio-cultural, apart from the psycho-educational dimensions above, a person's personality is also influenced by the cultural culture of the social environment in which the person concerned was raised.

From the results of the explanation above, it can be concluded that religiosity is a complex system of beliefs, attitudes and ceremonies that connect individuals with a divine existence or being. There are five dimensions that cannot be separated and are a collection of several dimensions. As explained above, referring to Glock and Stark, the five dimensions of religiosity are dimensions including the dimension of belief (ideological), the dimension of religious practice (ritualistic), the dimension of appreciation (experiential), the dimension of religious knowledge (intellectual), the dimension of experience and consequences. These five dimensions are aspects that cannot be separated, because they form a unity in a person's religiosity (Baharudin, 2008). The process of cultivating religious character at Darul Quran Al Karim Kindergarten aims to be in accordance with the school's vision and mission and objectives, namely the vision of realizing students with quality basic knowledge and an Islamic spirit and the mission is to improve the quality of education by developing effective PBM, raising awareness of parents and the community. about the meaning of education. Strive for the implementation of Islamic nuanced education, emphasizing the implementation of worship and morals, improving the quality and competence of school resources, seeking completeness and improvement of facilities and infrastructure, creating good relationships with parents/guardians of students and the community. From the vision and mission above, the main goal of education is to form individuals who have good morals and an Islamic spirit. At Darul Quran Al Karim Kindergarten, we have implemented the cultivation of religious character in students by getting used to being polite towards teachers or older people, such as getting used to speaking gently and shaking hands when we meet, reading prayers before and after studying, these activities are the habit of 5 S (smile, greet, say hello, be polite, be courteous) at SD Attarbiyah Al-Islamiyah also get used to worship from an early age such as midday prayers, midday prayers in congregation, tadarus and memorizing short surahs. The aim is that when students graduate from school they are accustomed to developing religious character by carrying out worship and then being steadfast in carrying out the commands of Allah SWT, which will foster noble morals.

Religious character is a human character who always makes all aspects of his life aware of religion. Make religion a role model and role model in every word, attitude and action, obeying the commands of His Lord and staying away from His prohibitions. (Herawan, K. D, 2017, p. 5)

The teacher's role as an educator, the motivator is to provide direction to carry out certain activities for achievement, the evaluator carries out an evaluation/assessment of the activities that have been carried out in order to find out how far the achievements have been, the designer and mover are as mobilizers who encourage the school system to become role models for students. Therefore, a teacher must also have a soul with a religious character, which the teacher admires and emulates.

Religiosity with Psychological Well Being in Individuals

Psychological well-being is a concept related to what individuals feel regarding activities in their daily lives. Psychological well-being is a basic construct that conveys information about how individuals evaluate themselves and the quality and experiences of their lives. Evaluation of experiences will make a person surrender to the situation and make his psychological well-being low or try to improve his life which will make his psychological well-being increase. This means that the level of an individual's psychological well-being depends on how the individual himself can effectively manage the surrounding resources, both internal and external, in maximizing their functional level (Harington, 2007).

High psychological well being will have a positive attitude, accept all aspects of oneself, including good and bad qualities, view the past positively, want to continue to develop, be open to new experiences, have goals and direction in life, feel that life is meaningful, hold strong self-confidence, competent with the environment, uses opportunities effectively, does not depend on others, nor withstands social pressure and regulates behavior based on personal judgment, is warm, has satisfying relationships and trusts others, cares about the welfare of others, has empathy (Carol, 1983).

Meanwhile, individuals with low psychological well-being are dissatisfied with themselves and what happened in their past lives, worry about personal qualities and want to change them, have a sense of personal stagnation, feel bored and lack interest in living life. Feeling that their lives are meaningless and have no purpose in life, have difficulty managing daily affairs, depend on the judgment of others before making important decisions, their thoughts and actions are influenced by social pressure. lack close relationships and lack of trust with others, find it difficult to be warm and open, feel frustrated and isolated with social relationships.

According to Santrock, there are several things that need to be done to help them achieve psychological well-being, which includes having an income, good health, an active lifestyle, and having a good network of friends and family. This means that individuals who have an active lifestyle will have better psychological well-being compared to individuals who just stay at home and are alone. Hurlock also stated that an individual's psychological well-being depends on whether or not the "three A's" of happiness are fulfilled, namely acceptance, affection and achievement.

So, if an individual cannot fulfill the "three A's" then it will be difficult for him to achieve happiness. Glock and Stark define religiosity as a symbol system, belief system, value system and symbolized behavior system, all of which are centered on issues that are lived as the most meaningful. Religiosity is intended to pave the way for the lives of religious people to become more intense. The meaning of religiosity is defined as the extent to which a person believes, views everyday things based on a religious perspective and applies his religious beliefs to everyday life.

Religious people will try to always obey the teachings of their religion, try to learn knowledge about their religion, carry out religious rituals, believe in their religious doctrines and experience religious experiences. According to Ross, individuals with strong religious beliefs have significantly lower levels of distress. A good understanding of religion makes individuals more accepting of all processes of decline in their physical condition, which are often accompanied by various chronic illnesses as normal things, something that must happen and with grace. There is no regret, no disappointment or feelings of injustice or anger. Meanwhile, people with low religiosity are those who do not view everything positively (su'u dzon), lack patience in overcoming life's difficulties, lack sincerity in accepting everything and do not obey religious norms and do not

apply them in everyday life. Religiosity also has a supportive role in individuals, especially in terms of reducing negative affective symptoms and is the most effective way to overcome a person's life difficulties. as has been proven in research by Koenig, Smiley and Gonzales which states that religious practitioners and religious feelings are related to a sense of well being. Research conducted by Koenig, Goerge and Segler shows that there is a positive relationship between religion and an individual's psychological state, namely showing that the strategy for dealing with problems most often used by 100 respondents for the most stressful events is related to religion and religious activities. One thing that influences a person's psychological well-being is the level of carrying out one's religious rituals, which can be seen from the quality and quantity or what is called religiosity. This is based on the results of research by Hepworth, Kilpatrick and Trew which shows a consistent relationship between psychological well being and carrying out rituals in Islamic communities in England. The better the ritual, the better the psychological well-being that is felt. Not just carrying out the ritual, but what is more important is the value of the person's goals that one wants to achieve by carrying out the ritual. Other research also proves that religious commitment is related to one of the dimensions of psychological well-being, namely positive relationships with other people. The better a person's religious commitment, the better the level of relationship with the environment because various religious activities can increase a sense of group solidarity and strengthen family ties.

The school environment is a continuation of education and also influences the development and formation of a person's attitude towards diversity. This influence occurs, among others: curriculum and children, namely the interaction relationship that occurs between the curriculum and the material studied by students, the relationship between teachers and students, namely how a teacher behaves towards his students or vice versa which occurs during school both in the classroom and outside the classroom. and relationships between children, namely the relationship between students and their fellow students. However, currently the learning process is from house to house so that character cultivation which is usually carried out in schools is forgotten. Therefore, character cultivation must also be taught from home with the guidance of parents.

CONCLUSION

In the process of implementing religiosity at Darul Quran Al-Karim Kindergarten, teachers use several stages, these stages include: planning stage, implementation stage, and evaluation stage. Based on the data: Teachers have an important role in cultivating religious character in students. The teacher's role in instilling religious character in learning is that of the teacher as designer, mobilizer, evaluator, facilitator and motivator. Factors that influence religious character are external factors consisting of, the family environment, school and the surrounding environment, lack of support or attention from some students' parents, which could be due to having a lot of busy schedules so that children are less controlled, character cultivation which is usually done at school is forgotten, the need for direction /motivation from parents at home. This section contains conclusions and suggestions, and/or open problems and follow-up solutions. Written in descriptive form, not numbered.

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