

IMPLEMENTATION OF FINGER PAINTING BASED ON ISLAMIC WEBSITES IN IMPROVING ISLAMIC IDENTITY IN EARLY CHILDHOOD

Sri Windari^{1✉}, Masganti Sit², Sapri³

⁽¹⁾⁽²⁾⁽³⁾ PAI Kons. PIAUD FITK UINSU Medan

DOI: 10.29313/tjpi.v11i2.10435

Abstract

Islamic identity is very important to be instilled from an early age in children, various approaches to children are presented so that children can be accepted well and attached to themselves. The fundamental thing is to start with optimal stimulation for cognitive and motor. Therefore, the purpose of this study is for educators to be able to implement Islamic identity in children through the presentation of pictures of historical sites in the world by applying finger painting activities. In Al Washliyah Klambir Lima IT Kindergarten, learning is carried out in an interesting and fun method, where schools with Islamic education content always strive to instill Islamic values in their students to realize an Islamic generation with character. This study uses descriptive qualitative methods and data analysis using the Miles and Huberman model where data reduction, data presentation, and conclusion drawing are the main techniques by describing systemically a certain field related to the situation in the learning process carried out at Al Washliyah Klambir Lima IT Kindergarten. The development of children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten shows that children have changed, both in skills and religious knowledge, where children can show better than before in terms of Islamic insight so that they can look exemplary and have a good personality.

Keywords: Finger Painting; Islamic Heritage Sites; Islamic Identity; Early Childhood.

Copyright (c) 2022, Sri Windari, Masganti Sit, Sapri.

✉ Corresponding author :

Email Address : sriwindarimanislagi@gmail.com

Received August 25, 2022. Accepted November 18, 2022. Published December 15, 2022.

INTRODUCTION

Islamic education in early childhood during growth and development requires earnest guidance from the closest people and their environment to provide Islamic insight. This is done to overcome the distance of children from touching religious values from an early age. For this reason, it is necessary to make various approaches to children so that the Islamic identity can be accepted by children well and exist in themselves. The fundamental thing is to start with optimal stimulation for cognitive and motor. From both points of view, various methods are created that educators use to be implemented for children both in the family environment and at school in developing Islamic values.

In Al Washliyah Klambir Lima Integrated Islamic Kindergarten, for example, teachers have a variety of interesting learning methods that are applied to children in the age range of 5-6 years. There are many kinds of activities that are routinely actively carried out at Al Washliyah IT Kindergarten to increase Islamic values in children, including role-playing center activities, field trip activities to historical mosques in Medan, prayer humming activities, storytelling stories of the Prophets, watching together animated films for Muslim children, calligraphy collage activities, coloring pictures of sholeh children and others and finally finger painting activities of Islamic sites of world history pictures.

Since the odd semester in 2021, to develop Islamic values in children at IT Kindergarten, Al Washliyah has applied a finger painting learning method as its approach to children. This becomes a unique phenomenon when finger painting activities are used as a medium for conveying important messages to children to foster Islamic values. Educators there use finger painting based on Islamic sites presented in the form of pictures of Islamic historical buildings to be used as a medium to color them with their fingers.

Based on Permendikbud No. 137 of 2014 concerning Standards for the Level of Child Development Achievement as referred to in paragraph (1) is an integration of the development of aspects of religious and moral values, physical-motor, cognitive, language, and social-emotional, as well as art. According to fitrahnya, early childhood is a child who with his age has time to play but still carries out the concept of play which has a good impact on the continuity of education. Children are first given stimulation so that they can produce a good response for themselves. If a good concept cannot be implemented, then what happens is that the continuity of education becomes a bad thing for the child himself (Wathoni, 2020).

Furthermore, the formulation of the problem in this study is; (a) How is the implementation of finger painting based on Islamic sites in improving Islamic identity, (b) How is the development of Islamic identity, (c) What are the advantages of finger painting activities based on Islamic sites in improving Islamic identity, (d) What are the disadvantages of finger painting activities based on Islamic sites in improving children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten? While this research aims to; (a) Describe the implementation of finger painting based on Islamic sites in improving Islamic identity, (b) Describe the development of children's Islamic identity, (c) Describe the advantages of finger painting activities based on Islamic sites in improving Islamic identity, (d) Describe the disadvantages of finger painting activities based on Islamic sites in improving children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten.

In general, it can be understood that finger painting is an activity of painting using fingers or better known as the development of motor aspects of children, but more than that, finger painting is a painting activity that is carried out directly without using the help of tools by applying color dough (color porridge) through the fingers and palms above the drawing pattern, while the limit of the fingers used is up to the wrist (Andi Haslinda, 2021). Finger painting in another explanation is described according to (M. Rifan Fajrin, 2021) provides a concrete explanation of Finger Painting, which is an art of painting using fingers and palms which sometimes uses various kinds of preparations such as flour dough, sand and others and mixes coloring media to become colorful so that its use on the fingers can make a unique sensation if placed on the object to be colored.

When referring to the Reggio Emilia Approach learning approach developed by an Italian educator Loris Malaguzzi (Ika Budi Maryatun) Briefly concluded that; Every child has the right to choose learning, every child can learn through touch, movement, hearing and observation experiences, every child has relationships with his friends and with the media involved in his environment, so that they can interact with each other and explore their ability to play and each child is given as much time and opportunity as possible to express themselves. This Reggio Emilia Approach approach is very appropriate if combined with finger painting activities, especially children in early childhood classes.

Finger painting activity is the art of finger painting in an effort to train children's patience and accuracy which is done consciously to be able to attract children's interest in creating and improve fine motor skills so that children can directly combine the color mixture guided by the teacher when placing their fingers that are matched with the required color. The implementation of finger painting is not spared by structured steps starting with determining the color material, finding a place where to put the color, imagining a situation, conceptualizing interesting results and the ability to keep objects (Marlina & Mayar, 2020).

Although it seems to only play with colors, this activity is very appropriate to be given to children who are growing and exploring formal education such as kindergarten (TK), in general finger painting has important benefits including the following (Anggraeni Septi, 2019); (a) The existence of finger painting activities becomes a medium in expressing unlimited works of art, (b) not just training fine motor skills, finger painting is also able to train children in coordinating between eyes and hands, (c) finger painting can develop the sense of touch as well as children's language skills in communicating, (d) Finger painting plays a role in introducing and developing the beauty of colors, thus children's imagination and creativity can collaborate with each other, (d) If some of the above points occur, the next most important thing is the emergence of courage and confidence so that children are able to conquer their fears so that they can express their emotions well.

According to Ma'had Al-Hanif mentioned several benefits in finger painting activities, including; (1) finger painting activities are carried out to train children's fine motor, where small muscles and nerve maturity in children have sensors that are interconnected with the brain, (2) finger painting activities become a medium of emotional expression in children, where children will pour their soul expression through colors that are in accordance with what is in the child's mind, (3) Finger painting activities can indirectly introduce children to the concept of primary colors, so that if done regularly it will provide opportunities for children to experiment with color combinations into skunder colors, (4) finger painting activities can develop and introduce children to the beauty of colors and shapes, (5) finger painting activities can strengthen and develop children's imagination and creativity, (6) Finger painting activities can reduce hyperactivity in children with autism and in children with hyperactive backgrounds, (7) finger painting activities can improve eye and hand coordination, (8) finger painting activities can help children become more relaxed on the sidelines of dense and tiring learning activities.

The interesting thing in this finger painting activity is that the tools and materials are not too many and complicated, sometimes make your own and sometimes buy ready-made tools. The main component in finger painting media is in the form of watercolors made from foodstuffs, such as flour and food coloring, this is expected to be a solution in terms of economic limitations (Chandra et al., 2021). However, it has also been widely circulated in the market that sells painting tool products at relatively affordable prices so that they can be consumed for anyone who needs them.

Based on the explanation and also the benefits of finger painting above, it can be concluded that finger painting in this study will focus on making opportunities for children to pour their work which is first given an explanation by the teacher. Then what exactly is the target of finger painting in this study? The specialization of this research is finger painting activities based on the values of Islamic knowledge and Islamic identity through the presentation of pictures of Islamic historical sites. Of course, it is very interesting if the art of finger painting is combined with images of Islamic sites as a child's Islamic identity.

Furthermore, site is a homonymous word which has the same spelling but different meaning, namely site in the computer science sense and site in the sense of a noun or noun that means the name of a person, place or thing which is in other words the name of the area of previous findings. In a historical sense, according to William Haviland, a site is a place where archaeological remains or artifacts were found in an area in ancient times based on a survey of an area (Nurjanah et al., 2017). Thus, Islamic sites are places of information about previous relics in the form of objects that explain a place and historical events of Muslims, this is a strengthening evidence that how important it is for us to learn and understand about history, especially in the history of Islamic civilization.

There are many religious sites in the world that are symbolic markers that there was once an event there to become a historical relic whose existence is still functioned today by the public, these historical sites can be in the form of Mosques, Tombs, Libraries, Calligraphy, Hills, Artifacts and others. Islamic heritage historical sites have an important role in the world of education, especially early childhood education as new knowledge information to be understood so that it can provide a more real picture of itself. Introducing historical sites is able to maintain the essence of truth and wisdom (Salamah Muhammad Al-Harafi, 2016), as mentioned in the word of God in verse 111 of Yusuf epistle :

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

111. *In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.* (Terjemah Kemenag 2019)

Based on the explanation above, it can be seen that how important it is to provide learning about historical sites both to ourselves and children, so that children can understand historical places that are so high in value, taking lessons from previous stories children become more aware and realize how great the greatness of Allah Almighty the Creator and Supreme Owner of Nature. Furthermore, in the application of finger painting, TK IT Al Washliyah introduced three knowledge of historical sites to children, these three sites are historical mosques as the main symbol of Muslim civilization.

First, the Kaaba site in Makkah Saudi Arabia. Islam that has existed since the prophetic era has several historical places, there are times when mosques, palaces, fortresses, bridges and others that stand firmly and their splendor become a pride for the world's Muslims as a cultural heritage of Islamic civilization. Islam was first born in Arabia (Mecca), where Allah Almighty sent a servant who still had descendants from the prophets, namely Prophet Ismail (AS) and Prophet Ibrahim (AS). He was a servant of Allah who was appointed as the last Prophet, namely the Prophet Muhammad in 622 in the 7th century in the Cave of Hiro' Mecca (Saudi Arabia) who brought the teachings of Islam and perfected the teachings of the previous religion (Rizem Aizid, 2021).

In the Qur'an there is a verse that specifically tells about the Kaaba, as stated in surat Ali Imran ayat 96 :

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ (آل عمران/3: 96)

Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples. (Terjemah Kemenag 2019)

The explanation of the above verse that Allah Almighty commanded Prophet Ibrahim (AS) and his son Prophet Ismail (AS) to build the Kaaba (baitullah) located in Bakkah or another name of Mecca, that's why the Kaaba became the first building on earth that became a place of worship for Muslims in the world to carry out the obligations of a Muslim, namely the Hajj as a completion of the pillars of Islam. This reason underlies the importance of being introduced to children, especially in early childhood in ECCE institutions through an interesting activity, namely finger painting.

The second Palestinian Aqsa Mosque, the Grand Mosque is one of the important Islamic civilization sites whose existence is a glorified place, this mosque is a witness where the Prophet Muhammad made a special night journey that was quite far. The journey was the journey of Isra Mi'raj which started from Makkah Masjid al-Harom to Masjid al-Aqsa, if likened the journey took 15 hours but with the permission of Allah accompanied by the angel Gabriel arrived quickly by riding a vehicle called Buroq. Arriving at the Aqsa Mosque, the Prophet Muhammad immediately performed sunnah prayers and continued by making a night trip to the sky, as in the word of Allah:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِّنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الاسراء/17: 1)

Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer. (Terjemah Kemenag 2019)

Ismail bin Umar Al-Quraisyi bin Kathir Al-Bashri Ad-Dimasyqi in his book Tafsir Ibn Kathir explains, that Allah Almighty, begins the beginning of this surah by glorifying Himself and describing the greatness of His role, because His power is incapable of being carried out by others. So only Allah Almighty is able to carry out His servant, the Prophet Muhammad (peace be upon him) in the darkness of the night. A night journey that began with his departure in Mecca Jerusalem to the Aqsa Mosque of Baitul Muqaddas located in Elijah (Jerusalem), a place of previous prophets since Prophet Abraham As. On that night the Prophets were gathered at the Grand Mosque and the Prophet Muhammad led them to pray in congregation. This shows that Prophet Muhammad (peace be upon him), was the greatest imam and leader of precedence (Allahumma sholli 'ala sayyidina Muhammad). This is also the reason for the importance of being introduced to children in a creative activity for children from an early age, namely finger painting.

Third, the Prophet's Mosque, Medina, The first step Rosulullah took when he migrated to Madiana was to build the Prophet's Mosque, where Rosulullah chose a very unique building location, namely the place where his camel stopped for the first time there. The splendor of the Prophet's mosque is also part of the history of the development of Islamic civilization in the world. The Prophet's Mosque became the second holiest place after the Grand Mosque. The mosque which was the residence of the Prophet Muhammad when migrating from Mecca in the first year was built in 622 AD on an area of 70 x 60 cubits or approximately 31.5 x 27 meters, there was the place where the Prophet and his companions performed congregational prayers, there he also delivered sermons or messages and became the center of religious activities, thoughts as well as a symbol of unity in society (Ahmad Rofi' Usmani; 2016). In addition, the Prophet's Mosque is also used as a shelter for the poor without a place to live known as Ashabus Suffah. In fact, these people later became people who had a great influence in shaping Islamic civilization. (Shihab, 2018 AD: 487). The grandeur and beauty of the Prophet's Mosque if presented to children in the form of cartoonist images then spiked with color through finger painting activities is certainly an interesting and fun thing, this is also the reason for this study.

About Islamic identity can be shown in the content of the teachings of the Quran and Hadith, even the Prophet Muhammad when performing Isra Mi'raj and getting the command to pray also became an Islamic identity. Islamic identity can be seen by several things (Mohamad Sholihan, 2021), namely (a) in certain places Muslims carry out worship such as mosques, prayer rooms and the sound of Azan also becomes an Islamic identity, (b) when a person is able to recite the shahada, do prayers a day and night, do sunnah prayers, carry out fasting, pay zakat and carry out the fifth pillar of Islam, namely going on Hajj, (c) The activity of remembering Allah through remembrance, this is the most effective Islamic religious identity in munajat to Allah. In the Qur'an, there are many commandments to establish prayers, even Allah (swt) says; "Pray in remembrance of Me", as stated in Surat Thaha in verse 14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily I am God, there is no god but Me. Therefore, worship Me and pray in remembrance of Me.

Through prayer one can serve Allah, while remembering the majesty of Allah, the existence of prayer becomes a means to avoid evil and evil acts because every human being has the potential to do good and bad. Therefore, prayer becomes a calming heart for humans to always be grateful so as to minimize the nature that is opposite to being grateful, namely complaining. As Allah says in Surah Al-Ma'arij verse 19-22:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا إِلَّا الْمُصَلِّينَ

Lo! man was created anxious,, Fretful when evil befalleth him, And, when good befalleth him, grudging; ia amat kikir, Save worshippers.,

Furthermore, prayer becomes an indicator of good and bad, where the good and bad of a person depends on his prayer, even praying when misused in his intention can cause accidents, this is also explained by Allah in His word :

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ ء

Ab, woe unto worshippers, Who are heedless of their prayer; Who would be seen (at worship)Hal ini sejalan pula dengan sabda Nabi Muhammad Saw ;

عن أبي هريرة رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ

فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

From Abu Hurairah (may Allah be pleased with him) said, Rosullullah (peace and blessings of Allaah be upon him) said: "Indeed, the first act of the servant who will be chastened on the Day of Judgment is his prayer. If his prayers are good, he will have good luck and salvation. If his prayer is broken, he will regret and lose money (HR. Bukhori & Muslim).

Therefore, based on the explanation above, it becomes a great hope for the Muslim generation who make their Islamic identity to improve the quality of their prayers which are carried out solemnly, verbally who always speak kindness and become a benefit for others. This is a special characteristic related to Islamic identity in early childhood.

Identity comes from the word identity which means having signs, certain characteristics or identities that seem to be attached to each individual or group so that they can be distinguished from each other. Identity can sometimes be proven by a record in the form of a card or proven by identity, which is a concept that allows individuals to always maintain their stance and be consistent with their principles to give meaning to themselves as a unique figure, Have relatively stable beliefs to have an important role in community life. According to Erikson (1968), identity (self identity) is a comprehensive psychological condition to make individuals able to accept themselves, oriented and have goals in directing life and beliefs considering various things (Aletheia Rabbani, 2021).

About early childhood to find out a more detailed explanation of early childhood then refer to the Hadith of Rosullullah Saw;;

مروا أبناءكم بالصلاة لسبع ، واضربوهم عليها لعشر ، وفرقوا بينهم في المضاجع

" Instruct your children to pray when they are seven years old, beat them (if they do not pray) when they are ten years old. Distinguish them on his bed." (H.R. Ahmad dan Abu Daud) dalam (Syifanḡakia, 2021).

Based on the meaning of the Hadith above, it can be analyzed that the understanding of early childhood in an Islamic perspective is a figure of God's entrustment born from the womb of a mother who continues to be guarded, accompanied, nurtured, educated from birth to the age of 7 years. Therefore, a term Raudhatul Athfal (RA) is used which means kindergarten because Athfal is the plural form of the word At-Thifl which means Child from birth to age before puberty. This is in accordance with the National Education System Law No. 20 of 2003 that Raudhatul Athfal (RA) which is a place to play and learn for early childhood education (PAUD) in formal channels

and is equivalent to kindergarten (TK), in RA is under the auspices but the Ministry of Religious Affairs and in kindergartens are under the Ministry of Education and Culture.

In line with Law No. 20 of 2003 that ECCE is an effort in coaching aimed at children from birth to the age of 6 years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter a later age. (Depdiknas, 2003).

Meanwhile, the National Association for the Education of Young Children (NAEYC), an association of child educators based in the United States, defines the age range in early childhood based on the results of research in the field of Psychologists that the range of early childhood is in the range of 0-8 years (NAEYC, 2009). Similar to UNESCO, according to him, early childhood is children aged 0 to 8 years. Thus, it can be concluded that early childhood is a child in the early period and is fundamental in shaping growth and development through the provision of physical and spiritual stimulation.

METHODOLOGY

Experts have different meanings in defining research methods, even though the nature and purpose are the same. According to M.E Winarno, the research method is a series of scientific activities carried out based on careful and systematic stages of engineering (Dede A Rahman: 2021). Meanwhile, according to Nevila Rodhi, research methodology is part of science that specifically discusses ways of conducting research in accordance with scientific conditions and facts (Nova N.R:2022). Thus, it can be concluded that in general, the research method is a plan for how to conduct research and how to see the condition of facts that occur in the field, both symptoms and events produced that pass the moment of time of the event in the conditions at that time.

Therefore, this study uses qualitative methods, with a descriptive qualitative approach. The reason for using descriptive qualitative methods is because in this study the primary data is verbal data or described according to the facts and characteristics of an object or subject that is studied precisely based on observations during learning activities in TK IT Al Washliyah Klambir Lima, Kecamatan Hamparan Perak, Kabupaten Deli Serdang North Sumatra in the school environment area which includes facilities; classrooms, play centers, free area cottages and school grounds corridors. While the implementation of activities takes place during hours that have been adjusted to the school lesson schedule/roster, namely: 10 a.m. to 11 a.m. This activity was carried out for several times presenting drawing material to be painted by students and students using fingers or finger painting directly for 4 meetings a month specifically to carry out activities. The activity was carried out during class hours on Friday, January 14, 2022 with 24 students divided into 2 groups of rows.

In order for research to be systematic, data collection instruments are needed as well as procedures in collecting data, namely a tool to collect the data, including, (a) Interview, which is an interview technique conducted to collect data on the importance of the product to be researched, this interview includes (1) structured interviews, namely interview techniques that are specially prepared by preparing a list of questions in writing and (2) unstructured interviews, which are interview techniques that have a lot of leeway without having to use interview guidelines. As for the data collection procedure, researchers conducted interviews with resource persons from Khadijah's kindergarten B class teachers and parents in FGD (*Focus Group Discussion*). In teacher interviews conducted aimed at determining the progress of the learning process, development after carrying out activities, advantages and disadvantages faced by teachers and parents. With the data obtained through interviews with teachers and parents, researchers get the data needed for the basis of research. The next instrument is, (b) Observation is a direct observation that uses the five senses, in the form of seeing, hearing, touching. All use observation sheets of notes that contain supporting and inhibiting factors. The guidelines in the procedure are used by researchers to analyze the needs carried out before carrying out activities. Based on analysis activities that have been carried out at Al Washliyah IT Kindergarten during the learning process in the Khadijah B Kindergarten class which was carried out to find problems and needs in the learning process. Next instrument (c) Documentation is in the form of photos and videos during the activity using smartphones and

digital cameras about the implementation of activities which then the researcher asks the school / management to do documentation using smartphone / cellphone cameras to find out the stages in the video.

To find out the truth of data validation, trust or credibility is needed to check a number of certain criteria regarding what has been found in the field (school), using techniques of extending the presence of researchers at the location, deepened observation, and tricoagulation (sources, methods, research and theory) to ensure the validity of the data obtained. One of the efforts is to strengthen the validity of data and research findings.

Researchers refer to data validity standards, namely: (1) credibility, namely a strong attachment relationship with those studied in relation to the implementation of Islamic site-based finger painting in improving children's Islamic identity both coming from school management, educators and children and guardians that are well organized so that the process of collecting data and information on social conditions and research focus is effectively and efficiently obtained optimally (2) transferability or transferability, which is transferability related to how far the results of qualitative research can be used and applied in other situations and carried out to the public and readers. The activities carried out by researchers in this activity describe in detail the possibility of using the results of this study as recommendations for different situations. (3) can be trusted for its truth or dependability, namely In particular, researchers conduct research seriously to meet applicable requirements and review existing data by looking carefully at consistency until it can be accounted for and (4) can be confirmed or *confirmability*, i.e. After the data is obtained, it should be re-ascertained that the source is recognized by the respondent so that it can be audited trial (tracking) to follow the trail by conducting a thorough examination so as to show the confidence of the report as it is and does not seem fabricated.

RESULTS AND DISCUSSION

TK IT Al Washliyah merupakan sekolah Islam terpadu jenjang PAUD (pendidikan anak usia dini) taman kanak-kanak yang didirikan tahun 2018. Sekolah ini didirikan sebagai tindak lanjut dari citi-cita berdirinya Sekolah Islam Terpadu di wilayah Klambir Lima. TK IT Al Washliyah dikelola dalam naungan organisasi Al Washliyah yang yang beralamat di Jl. Klambir Lima kebun Gg. Harapan I no.8, Kecamatan Hampan Perak, Kabupaten Deli Serdang Sumatera Utara. The vision of AL WASHLIYAH IT Kindergarten school is oriented towards religious, moral and national-minded education that is able to answer and face the future. While the mission of the Al Washliyah IT Kindergarten school is to meet the needs of Islamic education from an early age. Educating and shaping the person of sholeh children by instilling love for the Quran. Design and apply a variety of interesting methods that have been tested in early childhood education to develop broad insight and intellectual. TK IT AL Washliyah has a flagship program Tahfizh, Tahsin with the 'Talaqqi' method. Even with their early age, children are able to apply the reading of Quran verses properly and correctly, Al Washliyah IT Kindergarten also has a superior program Speak English, with the target of achieving children to understand English conversation instructions in the school environment and get used to applying them also at home.

Al Washliyah IT Kindergarten learning uses the 2013 Curriculum combined with the Merdeka Curriculum with a variety of learning content while playing, which is designed with its own characteristics and integrated with Islamic values in each development by not forgetting the diversity of children's intelligence through differentiation learning, which is developed from an early age which is very important as a provision in navigating their lives later. In addition, Al Washliyah IT Kindergarten is also committed to continuing to improve the capacity and ability of teachers to add insight and educational power wholeheartedly. Educators are given access to attend training and seminars and are given the opportunity to improve individual assessment grades to earn income (honor) which continues to increase from year to year to balance between quality and economic feasibility. Thus, it is not only focused on education but also still pays attention to the welfare of teachers from various aspects of needs.

Pada penelitian ini akan dideskripsikan hasil pengolahan dan analisis data yang ditemukan setelah melakukan penelitian. Adapun data-data yang didapatkan melalui observasi, wawancara dan dokumentasi di TK IT Al Washliyah terdapat 4 tahapan, sebagai berikut; (1) First, the implementation of finger painting based on Islamic sites in improving the Islamic identity of early childhood Based on the author's observations made since the beginning of the second semester (two) of the 2021/2022 academic year at the Al Washliyah Integrated Islamic Kindergarten school, Klambir Lima village, Hamparan Perak District, Deli Serdang, North Sumatra through observation, namely the truth of finger painting activities at the school. Activities are carried out during class hours on Fridays on January 14, 2022 with a total of 24 students divided into 2 groups of rows. Here are pictures of children's activities before and after doing finger painting :

Figure 2. Introduction to finger painting tutorials and introducing the Kaaba through animated films to children

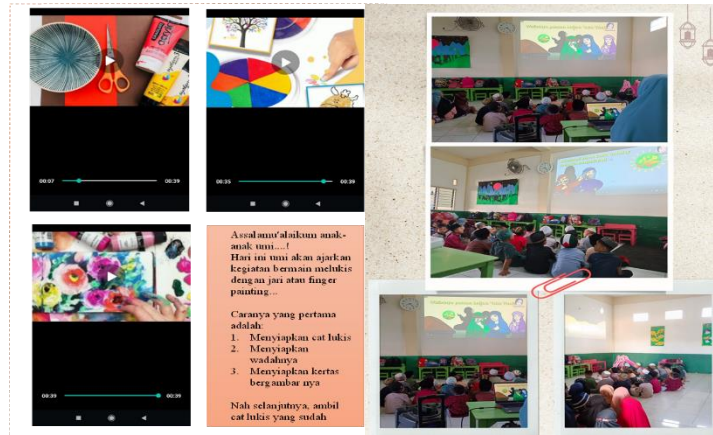


Figure 3. Finger painting activity 1 picture of sholeh child



Figure 4. Finger painting activity 3 pictures of the Aqsa Mosque and the Prophet's Mosque:



Both the school environment including teachers and students seemed enthusiastic about the excitement of learning while playing with colors with their fingers. Although it takes time and drains the energy of educators, teachers can respond to it by remaining calm and professional. Thus, it can be known that finger painting activities are needed which is expected to provide good and precise results, namely finger painting activities or finger painting as the first step to introduce children to Islamic knowledge.

The finger painting activities carried out are first presenting pictures of historical Islamic systems in the Arabian peninsula of the Middle East, namely the Grand Mosque of Harom (the city of Mecca), the Prophet's Mosque (the city of Medina) and the Al-Aqsa Mosque (Palestine). Therefore, activities that can be presented to children both in historical stories and the like, including Finger Painting activities, which is an activity carried out by teachers who first exemplify to children which begins by first giving an explanation of historical objects through historical pictures of Islamic sites in the Arabian Peninsula.

From the information provided by the two educators, it is known that the emergence of the idea to use finger painting pictures of Islamic sites originated from the interest of children who really like to play colorful watercolors. So teachers see this as a good opportunity to instill Islamic identity in early childhood in this school. Based on the results of interviews, observations and documentation, it was concluded that the implementation of finger painting based on Islamic sites in improving Islamic identity at Al Washliyah Klambir Lima IT Kindergarten begins with the teacher first preparing all the media needed starting from ready-to-color drawing materials and color paint. Meanwhile, as a supporting media, teachers turn on projectors containing tutorial videos on finger painting and videos containing popular Islamic historical buildings or sites.

Furthermore, students were gathered in class with a conducive atmosphere at 10.00 WIB. At the beginning of the activity, students enjoy the video show, while the teacher annotates each video footage while interacting with the child to make sure whether the child understands or does not understand. After the airing of the two videos, the children were invited to get to know each color of paint on their table. Then began to attach his index finger to one of the colors to be attached to the Islamic site image media which was still on a white background ready to be colored with finger painting patterns. At this moment, it looks like the child is very happy and explores using a variety of his favorite colors.

The second stage (2) of development after knowing the series of finger painting activities of children at Al Washliyah IT Kindergarten, then researchers find out whether there is a development of children's identities in Al Washliyah Klambir Lima IT Kindergarten after implementing the finger painting activities above. Basically, the activity of children is play, This is a strong reason that every learning activity while at school is presented with a happy. Therefore,

while playing in the school environment, children should have the habit of carrying out the sunnahs of Rosulullah Saw in their daily activities. The development of Islamic identity in children is greatly influenced by the education and experience they live, both when playing with friends and with people around them, including teachers. As for the development of identity in children after interviews with teachers and parents, results were seen which included four things, first, children happily perform Dhuha prayers in congregation with their friends, second children began to show polite behavior, third children liked cleanliness, especially the cleanliness of classes and prayer places, the four children seemed to be very respectful of places of worship.

Based on interviews, observations and documentation, it was concluded that the development of children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten shows that children have changes, both in skills and religious knowledge, where children can show better than before in terms of Islamic insight so that they can look exemplary and good personalities, sebab sejak dinilah anak ditanamkan oleh lingkungan tentang nilai-nilai keislaman karena prinsipnya apa yang terlihat dan didengar anak itulah yang mereka dapatkan.

The third stage (3) is about the advantages in the implementation of finger painting. Based on interviews, observations and documentation, it was concluded that the advantages of finger painting activities based on Islamic sites in improving children's Islamic identity have various advantages, namely as a means for children to increase children's Islamic knowledge. Although there are differences between boys and girls in terms of interest and perseverance, it is not a difficult thing to implement. The involvement of parents at home is also a reinforcement of children's insight into Islam, where children are able to retell what is taught by their teachers at school, So that teachers can re-evaluate the next finger painting implementation in order to maintain a more systematic effectiveness in developing Islamic values in children.

The third stage (4) is about weaknesses in the implementation of finger painting Based on interviews, observations and documentation, it was concluded that the shortcomings of finger painting activities based on Islamic sites in improving children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten were only limited to active children's habits so that teachers had to be extra disciplined. Although from the habits of children who are active or difficult to order, this can usually disturb other friends. This situation is still in normal conditions considering that children are still in the play phase, while children's activeness in moving and behaving is also part of their physical motor growth and development. The use of finger painting in children is also often used by children to perform actions outside of the finger painting activity itself, such as crossing out the table, disturbing friends to be interested in doing an atmosphere that is not conducive in class with their friends. So teachers need strategies to make children focus and discipline in creating finger painting.

Quotes and Reference

The existence of Al Washliyah IT Kindergarten in Klambir Lima is an effort to carry out finger painting activities to immerse Islamic values in early childhood. Through activities designed by teachers with perseverance, patience, attention and affection children are able to follow a series of activities, so that children can imitate the good things exemplified by the teacher to become good habits in everyday life. This was also stated by Zakiah Daradjat salah who argued: Religion should enter the person of the child along with his personal growth and in line with what was stated by Abdullah Nashih Ulwan (2007) that in instilling religious advice in children should be done in a fun method, telling stories that have religious value, giving attention and and a touch of affection.

While the learning outcomes in this finger painting activity are in accordance with the Reggio Emilia Approach learning approach that each child can learn through the experience of touch, movement, hearing and direct observation of what he sees, relationships with his friends and media involved with his environment starting from providing opportunities for children (*opportunity*) and expression (*express*). This achievement can be seen in children in Al Washliyah Klambir Lima IT Kindergarten as a whole in children who are able to imitate and prove themselves to be figures who do good deeds that have Islamic value.

At a gradual stage in instilling Islamic values in children, of course, teachers take steps to continue to maintain it by consistently providing stimulus to children in the form of rewards for children who are able to show good personalities and as role models for themselves and their environment. With the attitude of children who are able to show good identity and show piety to their God, religious identity in children is also seen there.

To be able to get improvements in this study, researchers try to do as much as possible based on the provisions and procedures of other scientific works, although there are many limitations, including the number of objects studied is not much, so it has not produced output globally and only in two months and a half.

At the PAUD education level, this research only focuses on the kindergarten (TK) level, precisely in the kindergarten B class in which children aged 5 to 6 years only. While in the world of ECCE the age of children ranges up to 8 years. This certainly requires a special strategy and method so that it can answer how big the results of a child's Islamic identity are with an implementation of finger painting based on Islamic civilization sites. Meanwhile, the finger painting material presented by researchers only limits it to 3 (three) site images, even though there are many more interesting historical buildings that are worthy of being presented to children. This is preceded by the image of the Kaaba in the Grand Mosque, because there is a marker symbol of Islamic teachings.

CONCLUSION

Through this research, it can be concluded that the implementation of finger painting based on Islamic sites in improving Islamic identity in Al Washliyah Klambir Lima IT Kindergarten begins with being prepared by teachers in advance of what is needed starting from ready-to-color drawing materials and color paint. The development of children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten shows that children have changes, both in skills and religious knowledge, where children can show better than before in terms of Islamic insight so that they can look exemplary and have a good personality, because since this time children are instilled by the environment about Islamic values because the principle is what children see and hear is what they get. Meanwhile, the lack of finger painting activities based on Islamic sites in improving children's Islamic identity in Al Washliyah Klambir Lima IT Kindergarten is only limited to active children's habits so that teachers must be extra disciplined.

ACKNOWLEDGMENTS

Great gratitude to Allah Almighty, to the family, to the teacher's friends, who always support and always help, to the whole family, to the husband who never gets tired of accompanying, delivering to the destination, to your two beloved children, your prayers are truly approved by Allah. Hopefully this research is useful for the general public in the future and after this study, it is hoped that researchers will be able to continue to contribute to the world of education, especially in early childhood.

REFERENCES

- Terjemah Kemenag 2019
- Mhd. Habibu Rahman, M.Pd, dkk (2020), *Pengembangan Nilai Moral dan Agama Anak Usia Dini*, Edu Publisher, Tasikmalaya, Jawa Barat.
- Eva Nur Khofifah (2021), *Parenting Booster*, Loka Media, Jakarta Selatan
- Dr. Hj. Sutiah, M.Pd, *Implementasi Pembelajaran Pendidikan Agama Islam*, Nizamiyah Learning Center, Sidoarjo
- M. Rifan Fajrin (2021), *Melukis Dengan Jari Kelas 1 SD*,
- Anggraeni Septi (2019), *Manfaat Permainan Finger painting Untuk Anak Usia Dini*, Aktifitas Seni, Surabaya).
- Dr. [Hamzah B. Uno](#) M.Pd (2021), *Teori Motivasi dan Pengukurannya Analisis di Bidang Pendidikan*, PT. Bumi Aksara, Jakarta, h. 16
- Rizem Aizid (2021), *Sejarah Peradaban Islam Terlengkap*, Diva Press, Yogyakarta, h. 29

- [Asima Nur Salsabila](#) (2015), *1001 Fakta Dahsyat Mukjizat Kota Makkah Misteri Unik Pusat Titik Bumi Dalam Sejarah Manusia, Lembar Langit, Jakarta, h.19*
- Ilham Choirul Anwar (2021), *Sejarah Masjid Raya Baiturrahman Aceh, Pendiri, & Ciri Arsitektur, dalam* (<https://tirto.id/sejarah-masjid-raya-baiturrahman-aceh-pendiri-ciri-arsitektur-gcd2>)
- Alhafiz Kurniawan (2021), [Masjid Nabawi di Era Nabi Muhammad SAW | NU Online](#)
- A. Anwar Zain (2021), *Strategi Pengembangan Nilai Agama dan Moral Anak Usia Dini, Penerbit Insania, Kesambi, h. 12*
- [Ahmad Rofi' Usmani](#) (2016), *Jejak-Jejak Islam Kamus Sejarah Dan Peradaban Islam Dari Masa Ke Masa, Mizan Didital Publising, Jakarta*
- Dessy Soyofianti Dkk (2021), *Teori Psikologi Agama, Yayasan Penerbit Muhammad Zaini, Pidie*
- [Judith Braun - IMDb](#), [Judith Braun - IMDb](#)
- Referensi : <https://tafsirweb.com/3849-surat-yusuf-ayat-111.html>
- Referensi : <https://tafsirweb.com/4083-surat-ibrahim-ayat-37.html>
- Referensi : <https://tafsirweb.com/5356-surat-thaha-ayat-114.html>
- Chairilisyah, D. (2012). Pembentukan Kepribadian Positif. *Educhild, 1*(1), 1–7.
- Qasim a. Ibrahim dan Muhammad A. Saleh (2014), *Buku Pintar Sejarah Islam, Serambi Ilmu Semesta* <https://www.bacaanmadani.com/2020/02/8-manfaat-mempelajari-peradaban-islam.html>
- M. Fadillah. (2016). *Penanaman Nilai-Nilai Karakter Pada Anak Usia Dini Melalui Permainan-Permainan Edukatif. PG-PAUD Univeristas Muhammadiyah Ponorogo.*
- Ardiansari, B. F., & Dimiyati, D. (2021). *Identifikasi Nilai Agama Islam pada Anak Usia Dini. Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 6*(1), 420–429. <https://doi.org/10.31004/obsesi.v6i1.926>
- Chairilisyah, D. (2012). Pembentukan Kepribadian Positif. *Educhild, 1*(1), 1–7.
- Chandra, F., Sihite, O., & Mesra, M. (2021). Eksperimen Bahan Makanan Sebagai Alternatif Cat Warna Air. *Journal of Education, Humaniora and Social Sciences (JEHSS), 3*(3), 904–912. <https://doi.org/10.34007/jehss.v3i3.431>
- Dhieni, N., Yuliantina, I., Soendjojo, R., Yuswanto, D. T., Nurjannah, Riany, Y. E., & Rosmalia, R. (2020). *Panduan Penegeerian Satuan Pendidikan Anak Usia Dini. iii–42.*
- Ditjen PAUDNI Kemdikbud. (2015). *Petunjuk Teknis Penyelenggaraan PAUD Berbasis Pendidikan Agama Islam.*
- Haryanto, S. (2015). *Pemikiran Zakiah Daradjat Tentang Menumbuhkan Minat Anak Terhadap Pendidikan Agama Islam. 37–55.*
- Kementrian Pendidikan Nasional RI. (2014). Standar Nasional Pendidikan Anak Usia Dini No 137 Tahun 2014. *Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia, 1–76.* <https://portaldik.id/assets/upload/peraturan/Permen Kemendikbud Nomor 137 Tahun 2014 Standar Nasional Pendidikan Anak Usia Dini.pdf>
- Marlina, L., & Mayar, F. (2020). Pelaksanaan Kegiatan Finger Painting dalam Mengembangkan Kreativitas Seni Anak di Taman Kanak-Kanak. *Jurnal Pendidikan Tambusai, 4*(2), 1018–1025.
- Mastiyah, I. (2017). Pendidikan Anak Usia Dini menurut Islam. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan, 5*(3), 29–38. <https://doi.org/10.32729/edukasi.v5i3.138>
- Muhibuddin, J. (2020). Perkembangan Jiwa Beragama Pada Masa Anak-Anak. *Al-Ikhtibar: Jurnal Ilmu Pendidikan, 7*(2), 801–808. <https://doi.org/10.32505/ikhtibar.v7i2.617>
- Napitupulu, D. S. (2019). Nasionalisme Dan Identitas Muslim (Telaah Aksiologi Pendidikan Islam). *Ta'allum: Jurnal Pendidikan Islam, 7*(1), 157–174. <https://doi.org/10.21274/taalum.2019.7.1.157-174>
- Nurhayati, E. (n.d.). *Penanaman Nilai-Nilai Keislaman Bagi Anak Usia Dini (Studi Kasus di RA Al-Isblab Bobos -Cirebon).* 1–22.
- Nurjanah, S., Atmaja, H. T., & Saraswati, U. (2017). Indonesian Journal of History Education. *Indonesian Journal of History Education, 5*(2), 67–75. <http://journal.unnes.ac.id/sju/index.php/ijhe>
- Saputra, E., & Muhajir, A. (2019). Penanaman dan Penguatan Nilai-Nilai Keislaman Melalui Perayaan Hari Besar Islam. *Alashriyyah, 5*(2), 18. <https://doi.org/10.53038/alashriyyah.v5i2.96>

- Siti, M. P. A. U. D. E. P. (2017). *Psikologi Perkembangan Anak Usia Dini Edisi Pertama*.
- Nurul Hasanah (2021). *Implementasi metode finger painting dalam Meningkatkan kemampuan motorik halus anak usia 4-5 tahun di tk aisyiyah sumbersari bantul metro selatan*
- Wathoni, M. N. (2020). *Pendidikan Islam Anak Usia Dini : Pendidikan Islam Dalam Menyikapi Kontroversi Belajar Membaca Pada Anak Usia Dini*. SaNabil, Mataram.
- Ardiansari, B. F., & Dimiyati, D. (2021). Identifikasi Nilai Agama Islam pada Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(1), 420–429. <https://doi.org/10.31004/obsesi.v6i1.926>
- Chairilisyah, D. (2012). Pembentukan Kepribadian Positif. *Educhild*, 1(1), 1–7.
- Chandra, F., Sihite, O., & Mesra, M. (2021). Eksperimen Bahan Makanan Sebagai Alternatif Cat Warna Air. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 3(3), 904–912. <https://doi.org/10.34007/jehss.v3i3.431>
- Dhieni, N., Yuliantina, I., Soendjojo, R., Yuswanto, D. T., Nurjannah, Riany, Y. E., & Rosmalia, R. (2020). *Panduan Penegerian Satuan Pendidikan Anak Usia Dini*. iii–42.
- Ditjen PAUDNI Kemdikbud. (2015). *Petunjuk Teknis Penyelenggaraan PAUD Berbasis Pendidikan Agama Islam*.
- Haryanto, S. (2015). *Pemikiran Zakiyah Daradjat Tentang Menumbuhkan Minat Anak Terhadap Pendidikan Agama Islam*. 37–55.
- Kementrian Pendidikan Nasional RI. (2014). Standar Nasional Pendidikan Anak Usia Dini No 137 Tahun 2014. *Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia*, 1–76. <https://portaldik.id/assets/upload/peraturan/Permen Kemendikbud Nomor 137 Tahun 2014 Standar Nasional Pendidikan Anak Usia Dini.pdf>
- Marlina, L., & Mayar, F. (2020). Pelaksanaan Kegiatan Finger Painting dalam Mengembangkan Kreativitas Seni Anak di Taman Kanak-Kanak. *Jurnal Pendidikan Tambusai*, 4(2), 1018–1025.
- Mastiyah, I. (2017). Pendidikan Anak Usia Dini menurut Islam. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 5(3), 29–38. <https://doi.org/10.32729/edukasi.v5i3.138>
- Muhibuddin, J. (2020). Perkembangan Jiwa Beragama Pada Masa Anak-Anak. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 7(2), 801–808. <https://doi.org/10.32505/ikhtibar.v7i2.617>
- Napitupulu, D. S. (2019). Nasionalisme Dan Identitas Muslim (Telaah Aksiologi Pendidikan Islam). *Ta'allum: Jurnal Pendidikan Islam*, 7(1), 157–174. <https://doi.org/10.21274/taalum.2019.7.1.157-174>
- Nurhayati, E. (n.d.). *Penanaman Nilai-Nilai Keislaman Bagi Anak Usia Dini (Studi Kasus di RA Al-Isblab Bobos -Cirebon)*. 1–22.
- Nurjanah, S., Atmaja, H. T., & Saraswati, U. (2017). Indonesian Journal of History Education. *Indonesian Journal of History Education*, 5(2), 67–75. <http://journal.unnes.ac.id/sju/index.php/ijhe>
- Saputra, E., & Muhajir, A. (2019). Penanaman dan Penguatan Nilai-Nilai Keislaman Melalui Perayaan Hari Besar Islam. *Alashriyyah*, 5(2), 18. <https://doi.org/10.53038/alashriyyah.v5i2.96>
- Siti, M. P. A. U. D. E. P. (2017). *Psikologi Perkembangan Anak Usia Dini Edisi Pertama*.
- Untuk, D., Sebagian, M., Studi, P., Anak, P., & Dini, U. (2013). *Pengembangan kemampuan motorik halus anak melalui*.
- Wathoni, M. N. (2020). *Pendidikan Islam Anak Usia Dini : Pendidikan Islam Dalam Menyikapi Kontroversi Belajar Membaca Pada Anak Usia Dini*. SaNabil, Mataram.
- Ardiansari, B. F., & Dimiyati, D. (2021). Identifikasi Nilai Agama Islam pada Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(1), 420–429. <https://doi.org/10.31004/obsesi.v6i1.926>
- Chairilisyah, D. (2012). Pembentukan Kepribadian Positif. *Educhild*, 1(1), 1–7.
- Chandra, F., Sihite, O., & Mesra, M. (2021). Eksperimen Bahan Makanan Sebagai Alternatif Cat Warna Air. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 3(3), 904–912. <https://doi.org/10.34007/jehss.v3i3.431>

- Dhieni, N., Yuliantina, I., Soendjojo, R., Yuswanto, D. T., Nurjannah, Riany, Y. E., & Rosmalia, R. (2020). *Panduan Penejerian Satuan Pendidikan Anak Usia Dini*. iii–42. Ditjen PAUDNI Kemdikbud. (2015). *Petunjuk Teknis Penyelenggaraan PAUD Berbasis Pendidikan Agama Islam*.
- Haryanto, S. (2015). *Pemikiran Zakiah Daradjat Tentang Menumbuhkan Minat Anak Terhadap Pendidikan Agama Islam*. 37–55.
- Kementrian Pendidikan Nasional RI. (2014). Standar Nasional Pendidikan Anak Usia Dini No 137 Tahun 2014. *Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia*, 1–76. <https://portaldik.id/assets/upload/peraturan/Permen Kemendikbud Nomor 137 Tahun 2014 Standar Nasional Pendidikan Anak Usia Dini.pdf>
- Marlina, L., & Mayar, F. (2020). Pelaksanaan Kegiatan Finger Painting dalam Mengembangkan Kreativitas Seni Anak di Taman Kanak-Kanak. *Jurnal Pendidikan Tambusai*, 4(2), 1018–1025.
- Mastiyah, I. (2017). Pendidikan Anak Usia Dini menurut Islam. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 5(3), 29–38. <https://doi.org/10.32729/edukasi.v5i3.138>
- Muhibuddin, J. (2020). Perkembangan Jiwa Beragama Pada Masa Anak-Anak. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 7(2), 801–808. <https://doi.org/10.32505/ikhtibar.v7i2.617>
- Napitupulu, D. S. (2019). Nasionalisme Dan Identitas Muslim (Telaah Aksiologi Pendidikan Islam). *Ta'allum: Jurnal Pendidikan Islam*, 7(1), 157–174. <https://doi.org/10.21274/taalum.2019.7.1.157-174>
- Nurhayati, E. (n.d.). *Penanaman Nilai-Nilai Keislaman Bagi Anak Usia Dini (Studi Kasus di RA Al-Ishlah Bobos -Cirebon)*. 1–22.
- Nurjanah, S., Atmaja, H. T., & Saraswati, U. (2017). Indonesian Journal of History Education. *Indonesian Journal of History Education*, 5(2), 67–75. <http://journal.unnes.ac.id/sju/index.php/ijhe>
- Saputra, E., & Muhajir, A. (2019). Penanaman dan Penguatan Nilai-Nilai Keislaman Melalui Perayaan Hari Besar Islam. *Alashriyyah*, 5(2), 18. <https://doi.org/10.53038/alashriyyah.v5i2.96>
- Siti, M. P. A. U. D. E. P. (2017). *Psikologi Perkembangan Anak Usia Dini Edisi Pertama*.
- Untuk, D., Sebagian, M., Studi, P., Anak, P., & Dini, U. (2013). *Pengembangan kemampuan motorik halus anak melalui*.
- Wathoni, M. N. (2020). *Pendidikan Islam Anak Usia Dini : Pendidikan Islam Dalam Menyikapi Kontroversi Belajar Membaca Pada Anak Usia Dini*. SaNabil, Mataram.

