THE OPTIMALIZATION OF WORSHIP LEARNING DEVELOPMENT DURING PANDEMIC PERIOD AT RA AL ROSYID KENDAL NGUMPAKDALEM DANDER BOJONEGORO

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Abstract
There are many teenagers who don't pray, fast, even can't read Al-Qur'an. One of the reasons is the lack of religious education since at the early childhood. The important thing that need to be instilled in early childhood is religious education which one of them is the introduction and habituation of worship. Because, what is introduced and accustomed from the early age, it will become the basis of religion until adulthood. RA Al Rosyid Ngumpakdalem Dander Bojonegoro is an educational institution that has its own characteristics that enrich research findings. The purpose of this study is to describe the introduction of worship learning in early childhood which includes the learning process and materials for the introduction of worship in early childhood. This study uses a qualitative approach. Data collection techniques using observation, interviews, and documentation. The data collected from these techniques were analyzed using the Miles and Huberman interactive analysis model which divided the analytical activities into data collection, data display, data reduction and conclusion drawing. Based on the results of data analysis, findings can be obtained that the process of introducing worship at early childhood children is carried out. Based on the results of the researcher's analysis, there are several things in optimizing the development of learning, which are: The development of early childhood worship learning at RA Al Rosyid Ngumpakdalem Dander Bojonegoro develops according to expectations with the indicator achievement of religious and moral values for early childhood children. Religious education methods that applied at RA Al Rosyid Ngumpakdalem Dander Bojonegoro during COVID-19 pandemic period learning was more focused on the use of exemplary methods, habituation, advice, storytelling, and memorization methods.

Key Words: Learning, Worship, and Early Childhood Children

Introduction
Every child is born with potential which is an inherent component of ability that different and existed because of the dynamic interaction between the uniqueness of the individual child and the influence of the environment. Various abilities that are actualized depart from the functioning of our brain. The functioning of the brain is the result from the interaction of the blue print, genetics and environmental influences. When humans are born, the complete brain organization contains about 100-200 billion neurons or nerve cells that are ready to make connections between cells, ready to be developed and actualized to reach a high level of potential development. This number includes several trillion types of information in human life (Suryana; Mahyudin, 2014).

Early childhood is the most important and fundamental early period throughout the span of growth and development in human life. This period is marked
by various fundamentally important periods in the child’s life to the following periods until the end of its development. One of the most important periods is the golden period. Many concepts and facts that found provide explanation about the golden period at the early childhood, which is the time when all children’s potential have the fastest growth.

Some of the concepts that are sided with early childhood are the exploration period, the identification period, the sensitive period and the playing period, and the early stage of defiance. However, on the other hand, early childhood is a critical period, when their potentials are not stimulated optimally and maximally at this early age, the golden age of children will not be repeated in later periods. The impact of unstimulated those various potentials at early childhood is the existence of children growth obstruction in the next period. So, golden period is only once, and cannot be repeated again.

The results of Keith Osborn’s research at the University of Georgia, Burtun L. White at the Harvard Preschool Project and Benjamin S. Bloom at the University of Chicago stated that about 50% of human intelligence capacity has occurred in the children at 4 until 8 years old and reaches 100% when at 8-18 years old (Bloom, 1959).

Abdullah Nashih Ulw (an expert on education in Islam) said that children are born clean in nature, so it is up to their parents to give them color. If the children are raised in a house with Islamic atmosphere, then that is the direction that they will be imaged. If children are raised in a house that is far from Islamic values and full of corruption, then that is the direction in which the children will be formed (Ulwan, 2002).

Every child is born carrying a religious nature that moves his heart to perform "holy" actions inspired by God The Almighty, which has existed in the child since he was in the sulbi bone (coccyx) of his parents. As Allah SWT said:

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Psychologically, a child is the forerunner that can be printed in various kind of forms. Therefore, the children needs special attention, because they will absorb whatever they seen, given or heard, since they do not have the concept of rejecting it yet. So it is the obligation of parents or those around the children to pay attention on religious issues which include faith, worship and morals. The main objective of worship learning for children of play group and kindergarten age is the initial recognition and habituation process (Abisin, 2000; Agustiarini, 2020; Devy, Habibi Muhammad dan Agustiarini, 2020).

In this case we can not force and pressure the children. Giving threats during the learning process is not something that is recommended. Teaching worship to children of play group and kindergarten age must use creative and fun methods so that the objectives of the learning process are achieved properly.

The introduction of worship at early childhood children must be done with love, fun and without elements of coercion. Children are created with pure monotheism, a straight religion and faith in Allah. So the process of habituation and
good education will help these children find their nature, which are pure monotheism, noble character, and straight religious ethics.

Furthermore, the habituation process should be carried out consistently. It is important in order to train discipline in them. Early childhood children learn through physical activity. In other words, to introduce worship to early childhood children must be conducted by giving them the opportunity to practice what we say, by giving examples to children how to do it.

The urgency of developing religious values that given to children since in early age because the development of religion in children is determined largely by the education and experience, they go through (Zakiyah, 2001; Devy, 2020; Prasetya et al., 2018; Prasetya et al., 2020). Especially during the first growth period from the age of 0-12 years. A child who at that time do not receive religion education and did not have religious experience.

Religious guidance for children involves the guidance of children’s aqidah, worship, moral and moral/spiritual, also social morals. This is reflected in the understanding of the Qur’an verse as stated in Surah Luqman verse 13 until 19 which the materials include guidance and development that lead to the oneness of Allah, prohibition of shirk, always being grateful, doing good even though it is as big as a mustard seed will get a reward, performing prayers, telling to do good and forbidding evil, being patient, giving charity, respecting both parents, having noble character such as not being arrogant and looking away arrogantly, saying rude and screaming, and so on.

**THE WORSHIP DEVELOPMENT OF EARLY CHILDHOOD CHILDREN**

The worship developments as listed in the *Raudhatul Athfal* curriculum in 2011 are introducing religious teachings to early childhood children must be adjusted to the development of their psychological aspects, including the development of thinking skills (cognition).

As has been revealed in the Qur’an, that the task of humans in this world is to worship Allah SWT.

"And I did not create jinn and mankind except to worship Me."

The essence of worship is to unite God, accept and souls obey that arises because of love for His majesty and greatness as well as belief in provisions and submission to His laws (hafsah, 2016). The point of worship is not to reject Allah’s law and not to ask for anything only from Allah.

"The point of worship is that you do not reject anything from Allah’s law, do not ask for anything other than Him, and do not want to hold anything back in His way."

Every worship performed is an effort to strengthen one’s Islam because worship is an exercise that leads to more perfect faith and Islam. Every worship that is done has a great wisdom for those who carry it out.

Various achievements of worship development for early childhood children such as Syahadatain has wisdom where Allah requires faith to be clean from shirk and in uniting Allah SWT. Prayer worship has great wisdom in purifying oneself from takabbur (proud) and always remembering the Almighty, Allah requires zakat and charity so that they become sustenance for humans and form a personality of sympathy and empathy, Allah requires fasting to train oneself to obey his orders while
being able to restrain his passions and so on. God’s law is prescribed to have certain purposes, that is for the benefit of His people (hafsah, 2013; Prasetiya et al., 2019; Naimah & Hidayah, 2017)

The essence of worship will be carried out when everyone from an early age even from the womb has been instilled and trained to children so that they have the experience of worship since childhood. Exercises that are carried out continuously should be guided by parents and teachers.

The worship development as stated in the Raudhatul Athfal curriculum in 2013 is introducing religious teachings to early childhood must be adjusted to the development of psychological aspects, including the development of thinking skills (cognition).

Human witness to God from birth become religious nature in humans. The nature of religion in humans has a sacred nature, which with that instinct, he openly accepts the presence of the Most Holy God and will never change throughout a human’s life.

Various efforts that can be made in developing religion for children can be carried out with some activities, such as:

1. Give a good name and teach the Qur’an.
2. Instilling Aqidah. The Prophet himself gave an example of instilling this solid aqidah when he taught his uncle’s son, Abdullah bin Abbas Raudhatul Athfal in a hadith narrated by Al-Imam At-Tirmiyi with a sanad that Hasan Ibn Abbas has told: "One day I was riding behind the Prophet (on a vehicle), he said to me: "O son, I will teach you a few sentences: Take care of Allah, Surely Allah will take care of you, Take care of Allah, you will find Allah in front of you, if you ask, please ask to Allah. If you ask for help, ask Allah for help. Just know. Even if all the ummat (jinn and humans) gather to give you a gift that benefits you, it will not benefit you, unless it has been ordained by Allah (it will benefit you). Just know. Even if all the ummat (jinn and humans) gather to harm you, it will not be able to harm you in the slightest, unless it has been determined by Allah (it will come and harm you). The pen has been lifted, and the pages have dried."
3. The eating etiquette as Rasulullah said about good eating habits, which means: "O my son, read Bismillah, eat with your right hand, and eat what is near you." (Hadith narrated by Bukhari). Eating activities at Raudhatul Athfal is a good religious development activity. In this activity the teacher can teach the eating pray, how to eat well, and maintaining the cleanliness of the place, clothing and eating and drinking utensils.
4. Telling Exemplary stories. Children love role models. That is why the teacher of Raudhatul Athfal must always tell exemplary stories such as the story of 25 selected Prophets, the story of the Prophet’s companions, and other exemplary stories.
5. Teaching Thayyibah sentences. Children are very fond of verbal activities. Therefore, teaching thayyibah sentences is very appropriate for children. Thayyibah sentences are taught through chants, songs, or poetry so that children are interested in remembering them.
6. Teaching children about cleanliness. Teach children to imitate the ways of istinjak, throw garbage in its place, keep clothes and the environment clean. These materials can be taught through games, exercises, and habituation.
The Development of Worship Learning During Pandemic Period in RA Al Rosyid Kendal Ngumpakdalem Dander Bojonegoro

The Challenge in Pandemic Period

During the Covid-19 pandemic period that is still hitting, Islamic religion education learning in early childhood children has its own challenges. Basically, the peculiarity of PAUD/TK is learning that based on habituation and example. This concept needs direct communication and contact between students and teachers. Habituation and direct imitation face to face and physically present will ensure the achievement of Islam religion education learning processes and targets for students.

With the COVID-19 outbreak, the learning activities are not or are not yet possible to be carried out physically. The suggestion to run online learning (on the network) encounter several obstacles.

First, the constraints of concentration and focus. Unlike elementary grade students and so on, the focus and concentration of PAUD students has not allowed them to be maximal in using a digital approach.

Second, lack of mastery of technology. For teachers or parents, the obstacles to mastering digital technology are still lack. It causes serious technical problems in the implementation of online learning for PAUD students.

Third, the lack of online PAUD pedagogy. Learning in PAUD with an online approach is a relatively new thing. This is an obstacle that is not easy to overcome because there is no platform at the technical level that can be used as a common reference.

Fourth, funding and financing. Online learning requires the readiness and support of related infrastructure by teachers, institutions, and parents. Connecting teachers and students online requires the support of internet quotas and devices that require financing.

The pandemic condition is indeed difficult for parents because the burden of thought and responsibility increases with the intensity of accompanying children in learning at home. However, parents are required to open themselves up, open their horizons, and have the enthusiasm to learn how to accompany their children in the learning process. The pandemic outbreak is a moment for parents to realize that children's learning is now back to the full responsibility of parents, returning to their nature that parents are the first and foremost teachers for children.

In terms of implementation, learning at home using the habituation method is not as easy as imagined. The factor of the child's lack of enthusiasm and the lack of parental ability in accompanying the child is a challenge in the application of the habituation method.

Not all parents are able to play a role as teachers in schools. With their educational background and teaching experience, teachers have the opportunity to have more specific abilities in the learning process than parents. With these conditions, the learning process at home can run without interesting variations, even tends to be monotonous.

The further result, the implementation of learning with the habituation method does not run easily. The vital role of parents in the application of habituation methods at home has not been followed by sufficient understanding of how to accompany and guide children according to PAUD rules. Parental confusion can affect children.
Children can experience things that shouldn't be experienced at their age. At this point, the readiness of parents to create a learning environment becomes very urgent.

On the other hand, teachers are expected to be able to maintain two-way communication with parents and students on a regular basis. This can be started by ensuring that the basic needs of children are met, then continued by sharing knowledge and tips on educating children according to the habituation method in PAUD. Teachers must open the door widely to become a consultant for parents and foster parental confidence.

It is important to be instilled together, that all parties must play an active role in providing support for teachers and parents. It is appropriate for us to take innovative steps, provide solutions to problems that occur, and consider better ways to provide education while this pandemic is not over. In fact, strategic steps need to be prepared in the context of support for PAUD services after the COVID-19 pandemic.

Research Method

The approach in this study uses qualitative methods, which is the research in the social sciences group, that in principle, its implementation is based on the direct observation of the researcher with the object under study in the context of language and culture according to the place being studied (Maeong, 2002). This type of research is included in field research, that is the research to explore and understand social objects in this case are objects of comprehensive education scope so that they can produce an organized scientific study (Azwar, 1999)

The subjects in this study were 4 teachers at RA Al Rosyid. Development of religious worship for early childhood children. Sources of data in this study are informants and documentation. Informants are people who provide information about the research data that extracted. These informants include: principals and teachers. And documentation is something in physical form that is used as evidence in exploring the research data, such as archives, notes, files, photos, and others. Data collection technique is conducting interview about religious development strategies and religious tolerance strategies in early childhood children. Then with the observation technique, the researcher conducts a series of activities of extracting and collecting data and facts.

This observation activity is carried out after conducting interviews which aims to strengthen and add to what has been conveyed by the informant in the interview results as a result of strong data and facts. These observation activities include: children's daily routine activities, indoor and outdoor learning, worship activities, children's friendship atmosphere, teacher-child relationship atmosphere and all activities that support the need for research data mining. And the documentation technique in this study aims to obtain physical evidence of what has been conveyed from the results of interviews with informants so that the data which obtained becomes strong in credibility.

The data to be searched includes; school profile (history of the school development, school's vision and mission, organizational structure), curriculum, learning tools, data evaluation, related written data, photos of activities, school facilities and infrastructure, teacher and student data and all administration or correspondence that related to research. In analyzing the data that has been collected, the researcher uses Milles and Hubberman.(Huberman, 1984) that relating to the
development of worship learning by means of data reduction, data presentation and
drawing conclusions.

In checking the validity of the data, this study uses triangulation of interview,
observation and documentation techniques. Triangulation is techniques in measuring
and calculate the level of truth strength of a result information or data as a
comparison. Therefore, checking the data in this research uses source triangulation
and triangulation technique (Maelong, 2013).

Source triangulation is a validity technique that is used to explore the truth of
information by asking several people. Thus, triangulation of sources uses different
sources with the same data collection technique. While technical triangulation is a
validity technique used in exploring data and facts from the same source but the data
collection techniques are different so that they can be used as checking material with a
strong degree of trust. (Nasution, 2015)

RESULT AND DISCUSSION

The development of learning in early childhood is always prioritize aspects of
singing (being happy), playing, and doing activities. Those activities are the three
characteristics of PAUD education. All of the aspect should be covered by playing,
singing, and doing activities, these three things will sharpen the brain, intelligence,
emotions, and physical skills that are carried out cheerfully, freely and without burden
(Handoko, 2004).

Based on research result at Raudhatul Athfal Al Rosyid Ngumpakdaelem Dander
Bojonegoro, the optimization of worship learning development during this pandemic
period continues to be pursued as a real program in learning. Although face-to-face
teaching and learning activities have been hindered due to the COVID-19 pandemic
period, it has not decreased the enthusiasm of teachers and parents in guiding their
children, especially in getting accustomed to good habits from an early age. One of the
efforts of teacher in RA Al Rosyid Ngumpakdaelem Dander Bojonegoro can be seen
from the WhatsApp group in each class to monitor student learning activities from
home, some tasks are more charged with memorizing habituation, dhuha prayer,
activities to help parents and other good habits.

Moreover, institutions and the community also seek face-to-face education if
conditions begin to improve by implementing various requirements and complying
with health protocols. At the end of the month, in order to get the student
development program can run, teachers, parents and the environment around RA Al
Rosyid Ngumpakdaelem Dander Bojonegoro hold teaching and learning activities
through face-to-face with a home visit system which is divided into several posts and
times and adjusted to each class. This development program is fully supported by
parents of students because the length of the learning program from home for children
is far different from face-to-face learning activities. One of the parents also revealed
that his child’s development was good when learning from home was also enthusiastic,
but children often complained that they wanted to study together with their friends.
With this home visit program, parents and teachers can directly control the
development of children, especially their religious development which is prioritized in
the early childhood education institution of RA Al Rosyid Ngumpakdaelem Dander
Bojonegoro.
The achievement of children's religious and moral values development is also considered during early childhood children education. The development of religious and moral values is the main foundation in enhancing the development of others. If the child has a good religious and moral character, the child will easily develop all the developments that exist within the child himself.

Learning activities during the COVID-19 pandemic period at RA Al Rosyid Ngumpakdalem Dander Bojonegoro runs according to specified schedule and periodically only enters twice a week and even then it is only about one and a half hours due to social restrictions and the time spent in learning. In this case, the teacher often advises students to always comply with health protocols and be kind and enthusiastic in every teaching and learning process.

In religious education, it is natural in giving advice for the children which is intended to give encouragement to children through motivations and giving real examples. In accordance with the observations results after every religious activity, the teacher always reminds students to get used to maintaining obligations and carrying out the sunnahs in Islam. Advice from the teacher is more directed at motivation for students so that children are not pressured by advice that burdens children.

Islamic religious education at RA Al Rosyid Ngumpakdalem Dander Bojonegoro also applies the habituation method so the children get used to it and become habits, in order to make the children always remember what activities they have to do. It is proved by the observation that every time they start learning, children are accustomed to praying first as well as when they finish learning activities, the children also end with praying together. Furthermore, the teacher also familiarizes the children with reciting. Usually the teacher continues the memorization from the previous day so that the child's pronunciation becomes many and broad. After making the habit of reciting the readings, the teacher also get the children accustomed to do Duha prayer and practicing directly religious education for children during the COVID-19 pandemic period at RA Al Rosyid Ngumpakdalem Dander Bojonegoro, which is concentrated on children directly through several methods, such as: the exemplary method, the advice method, and the habituation method.

Based on the researcher's analysis in previous chapters, there are several things in optimizing the development of learning, which are:

1. The development of early childhood children worship learning at RA Al Rosyid Ngumpakdalem Dander Bojonegoro develops according to expectations with the achievement of indicators of religious and moral values for early childhood children with the age of 5-6 years which refers to Permendikbud 146 of 2014. Religious developments during COVID-19 pandemic period learning are shown through the behavior and interest of children in learning religion such as greeting and answering greetings, children being friendly to anyone, children having a helping spirit, and children also wanting to gain more knowledge. Apart from that, children are also able to memorize prayer readings, short surahs, Asmaul Husna, hadiths, daily prayers and show noble behavior such as honest, caring, forgiving, compassionate, and applying Islamic character so that children develop according to expectations at the stage of achieving early childhood children religious development.

2. The religious education method applied at RA Al Rosyid Ngumpakdalem Dander Bojonegoro during the COVID-19 pandemic period learning was more focused on
using exemplary methods, habituation, advice, storytelling, and memorization methods.

a. The exemplary method is applied as an example of good attitudes and behavior for children, that conducted by the teachers through giving direct or indirect examples.

b. The habituation method is applied by the teacher to familiarize children in carrying out all their obligations and duties, related to memorization, prayer, and practices, as well as children's duties. The method of advice is used by the teacher as an effort to motivate children to be more competitive in terms of goodness and behave well towards all creatures.

c. The method of giving stories or telling stories is also used by teachers to improve children's language and cognitive development, also hone children to think critically about the circumstances that they are currently experiencing.

d. The method of giving advice is used by the teachers to convey good messages to children. Also familiarize children to form Islamic character.

e. The recite method is used to strengthen children's memorization and children's readings

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