ENRICHING THE ISLAMIC EDUCATION MATERIAL TO INCREASE CHILD AFFECTIVE USING TYPES OF LEARNING OF ROBERT M. GAGNE

Apriyani Lestari Kudadiri

Magister of Islamic Religious Education UIN Sunan Kalijaga Yogyakarta

tharygirlz@gmail.com

Abstract: This study analyzes the obstacles or difficulties in teaching Islamic religion, especially in Kindergarten. The goal is to find out what are the obstacles and difficulties for teachers in delivering Islamic teachings to early childhood. The data are collected from are two Kindergarten i.e. Mashitoh Kentagen and Hidayatul Qur'an. The researcher analyzes the difficulties experienced by the teacher along with efforts to overcome them. The method used in this data collection is the method of observation, interviews, and documentation. The results of this study contributed in the form of material deepening models that can answer the problems of Core Competencies (Kompetensi Inti-KI) 1 and 2. This deepening model of Islamic Education material is seen from eight types of learning proposed by Robert M. Gagne. The eight types are signal learning, stimulus-response learning, chaining (chain sequence), verbal association, discrimination learning (learning to distinguish), concept learning, rule learning and problem-solving.

Keywords: teaching difficulties, kindergarten teacher, affective domain, learning Islamic

INTRODUCTION

Schools as formal education institutions are obliged to teach Islamic religious education for children since they were in Kindergarten (TK). Islamic education in early childhood is directed to stimulate, guide, nurture, and offer learning activities that produce understanding, abilities, and skills in children as the foundation for their faith so that later they grow into a whole person. Islamic education targets three aspects of child development in the form of cognitive, affective, and psychomotor dimensions. That is, Islamic religious education is obtained by the child must include the provision of knowledge, ability to practice and skills that grow as a positive habit of children. Islamic education itself is all efforts or educational processes carried out to guide human behavior, both

individual and social to direct potential, both basic potential (*fitrah*), and teaching that are in accordance with their nature through intellectual and spiritual processes based on Islamic values to achieve happiness of life in the world and the hereafter.[1] There is no doubt that the Islamic religious education obtained from an early age will have an influence on the subsequent development of the child's religion.

Early childhood education that is done from birth needs to be embedded in Islamic values because the teachings of Islam are very important and must be studied. Because in Islam has provided the basics of the concept of education and fostering children even in the womb. If from an early age the child gets an Islamic education then he will grow to be a human who loves Allah SWT. and His Messenger and devote to parents. That's why the importance of early childhood education is planted so that children when they are big, can develop Islamic teaching values both in family, school, and society.

In instilling Islamic teaching values in schools, teachers have a very important role. The success of the teaching and learning process depends largely on the teacher because the teacher can create pleasant or boring learning situations. The teacher is also a facilitator who brings students to be involved in the active learning process. On the other hand, there are many possible problems faced by teachers in the success of the teaching and learning process. A teacher will often face difficulties in teaching Islamic religious education in particular. Moreover, in teaching Islamic Education to children who are still at the level of early childhood. One of the causes of the difficulty of teachers in teaching early childhood, especially in Islamic Education material, is that teachers focus more on the cognitive domain or prioritize student outcomes, regardless of the student's process of learning. This has an impact on students who will only know the religion of Islam but do not know how to be religious. A simple example is when a child is given the target of memorizing daily prayers, hadiths and also short *suras*. The memorization target is a requirement to get a good rating later. That's why many students memorize daily prayers, hadiths, and short *suras*, without knowing what the implicit meanings of what is memorized. Even though it refers to one of the standard contents of Islamic religious education (Islamic Education) material for PAUD/TK children, which is to prioritize children so they can get to know God, and familiarize them with good deeds.

---

[1] Moh. Haitami Salim and Syamsul Kurniawan, *Study of The Science of Islamic Education,* (Yogyakarta: Ar-Ruzz Media, 2012), p. 33.

Therefore, the formulation of the problem of this research is: what is the difficulty of the students of TK Mashitoh Kentagen and RA Hidayatul Qur'an in capturing Islamic Education material? and also what are the obstacles and difficulties of the teacher in delivering Islamic Education lessons to early childhood at Mashitoh Kentagen TK and RA Hidayatul Qur'an?. Then how is the solution to overcome the difficulties experienced by students in learning and teachers in teaching Islamic Education? and finally what is the deepening model of Islamic Education material that can develop "spirit of Islamic Education" ?. This study seeks to illustrate Islamic Education learning for early childhood, and also as an input for teachers in planning, implementing, and evaluating Islamic Education learning so that the Islamic Education material is easily understood by students and gives a positive influence on improving the quality of Islamic religious education.

The school profile that will be the focus of this research is first, RA Hidayatul Qur'an, having its address at Prambanan, Manisrenggo, Klaten. This school has 89 students divided into 5 classes. The number of teachers is 9 people under the leadership of Mr. Triwanto. The vision and mission of RA Hidayatul Qur'an is "To create a generation that is Islamic, creative, active, love the country, and also achieves". Second, TK Mashitoh Ketegan, having its address at Ketegan, Patalan, Jetis, Bantul. This school has 45 students divided into 2 classes. The number of teachers is 4 people under the leadership of Mrs. Tri. TK Mashitoh Ketegan's vision and mission are namely "Making students become pious children, and also healthy, smart and accomplished".

THEORETICAL FRAMEWORK

Standard Of Islamic Religion Content For Paud/TK

The content standard of Islamic education in PAUD/TK consists of the standard of practice which includes:[2]

1. Practicing in relations with Allah SWT.
   a. Get used to saying *basmalah* when starting activities
   b. Get used to say *hamdalah* and be grateful when you get the gift of Allah Almighty.

---

    c. Get used to pray before and after study, before and after eating and drinking, when going to sleep and wake up, for parents, when entering and leaving the toilet.

    d. Familiarize worship (join in prayer, recite Surah al-Fatihah and Al-Ashr, give alms)

    e. Recite two sentences of creed

    f. Get used to hearing the stories of the apostles

    g. Familiarize to hear Islamic songs

    h. Get used to saying *kalimah thayyibah*.

2. Practicing in relations with oneself

    a. Getting used to maintaining health and hygiene (toothbrush, bathing, wearing clean clothes, washing hands before and after meals, eating halal and healthy drinking, urinating / large to the toilet alone)

    b. Getting used to tidying (hair combed with neat, tidying up the bag/book/ pencil after learning, tidying up the place to eat on your own

    c. Getting used to discipline (putting things in place, learning on time, not crying in school, and orderly

    d. Getting used to being honest.

3. Practicing in relationships with fellow humans

    a. Getting used to being polite to people parents, teachers, and older people, (shaking hands with kissing, greeting when meeting or separating, helping work, saying polite, following education and advice)

    b. Getting used to being polite to friends (shaking hands and greeting when meeting or separating, playing together with carefree, friendly/ smiling to friends, greeting, not mutually irritating, reproachful, insulting, t do not take/take possession of the property, learn to share, do not hurt friends, do not cheat, do not say lies, do not get angry quickly).

4. Practicing in relation to the environment

    a. Getting used to maintaining the surrounding environment (disposing of garbage in its place, taking out the garbage and throwing it in the trash, saving using water)

    b. Getting used to caring for the animal environment (loving animals, not hurting animals)

c.   Getting used to plants (enjoying plants, not damaging plants)[3]

The Meaning Of Early Childhood

Early age is an age that is still pure and free from sin. *Fitrah Ilahiyyah* is still active in working on them and has not been covered by the behavior of sin.[4] Early age is the age of the golden age, which at this time the child experiences physical and non-physical development, especially the ability rapidly which is very influential on attitudes and characteristics in the future.[5] Early childhood is a unique person, in which he has a pattern of growth and development in physical, cognitive, socio-emotional, creative, linguistic and communication aspects, especially according to the stages that the child is going through.[6] Early childhood is a figure of an individual who is undergoing a process of rapid development and is very fundamental for his next life. Although in general, children have the same pattern, the development rhythm will be different from each other because basically, children are individual.[7] Early childhood is a child who is still in a vulnerable period and is a critical period. All of these are the main pillars in the development of early childhood because these aspects have a profound effect on the quality of children in the future.[8] Based on this explanation, it can be concluded that early childhood is a child who is still pure and free from sin, who in his age experiences various aspects of development that are very rapid, and influences his attitude and character in the future.

In article 28 of the National Education System Law Number 20 in 2003 paragraph 1, states that those who include early childhood are children who enter the age range 0-6 years.[9] M. Fadhilah mentions that early childhood is a group of children who are in the process of growth and development that are unique, namely patterns of growth and development (fine and rough motor coordination), intelligence (thinking, creativity, emotional intelligence and

---

[3] *Ibid.,* p. 4.

[4] Munif Chatib, *Human Parents: Boost Potential and Intelligence by Appreciating the Nature of Each Child.* (Bandung: Kaifa, 2012), p. 45.

[5] Riany Ariesta, *Educational Environment Tools.* (Bandung: Sandiarta Sukses, 2010), p, 1.

[6] Sofia hartati, *How to Be a Good Teacher and To Be a Good Mother.* (Jakarta: Enno Media, 2007), p. 11.

[7] Uyu Wahyudin and Mubiar Agustin, *Assessment of Early Childhood Development: Guiandce for teachers, tutors, facilitators, and Manager of Early Chilhood Education.* (Bandung: Refika Aditama, 2012), p. 7.

[8] M. Yazid Busthomi, Complete Guide of Early Childhood Education: Boost the Potential and Intelligence of Early Childhood. (Citra Publishing, 2012), p. 17.

[9] Maimunah Hasan, *Early Childhood Education,* (Yogyakarta: Diva Press, 2010), p. 17.

spiritual intelligence), language, and special communication in accordance with the level of growth and development of children.[10] Unlike the opinion of M. Fadhilah, early childhood is those who are 3-6 years old according to Biechler and Snowman. They usually attend preschool programs. Whereas in Indonesia, they generally follow the Child Care Program (3 months-5 years) and Play Group (3 years), while the age of 4 years-6 years usually they attend a Kindergarten program.[11] So it can be understood that early childhood is a child that ranges from ages 0-6 years who have tremendous growth and development that raises a variety of uniqueness in him. At this stage, the right time to instill good values is expected to shape his personality.

Early childhood education is one form of education that focuses on laying the foundation towards motoric physical development, cognitive development, moral and social development, emotional development, development of communication or language in accordance with the uniqueness and developmental stages that are passed by early childhood. Formal pathway early childhood education is organized in the form of Kindergarten (TK) or Raudlatul Athfal (RA).[12]

Characteristics of Early Childhood

Childhood is a time when children have various peculiarities in behaving. All forms of activity shown by a child are basically *fitrah*. Because early childhood is a period of development and growth that shapes his personality as an adult. A child does not understand what he is doing. The most important thing for them is that they feel happy and comfortable in doing so. As parents and teachers, they should know the characteristics of early childhood, so that all forms of child development can be monitored well.

The following are some of the characteristics of early childhood, among others:[13]

1. Unique, namely the nature of the child is different from one another. Children have their innate, interests, capabilities, and lateness in their lives.

---

[10] Muhammad Fadlillah, *Learning Design of Early Childhood,* (Yogyakarta: Ar-Ruzz Media, 2014), p. 19.

[11] Soemiarti Patmonodewo, *Preschooler Education*, (Jakarta: Rineka Cipta, 2003), p. 19.

[12] Aden Ranggiasanka, *All About Children's Education,* (Yogyakarta, 2011), p. 57.

[13] Syamsu Yusuf and Nani M. Sugandhi, *Development of Student,* (Jakarta: Rajawali Press, 2011), p. 48.

2. Egocentric, i.e. children are more likely to see and understand things from their own point of view and interests. For children, something is important because it is related to him.

3. Active and energetic, i.e. children usually like to do various activities. During waking from sleep, the child seems to never be tired, bored and does not stop from activities. Moreover, if the child is faced with a new and challenging activity.

4. Strong curiosity and enthusiasm for many things. Namely, children tend to pay attention, discuss, and question various things that have been seen and heard, especially on new things.

5. Explorative and adventurous, that is, children are driven by strong curiosity and love to explore, try, and learn new things.

6. Spontaneous, namely the behavior displayed by the child is generally relatively original and not covered up so that it reflects what is in his feelings and thoughts.

7. Happy and rich in fantasy, namely children are happy with imaginative things. Children are not only happy with imaginary stories conveyed by others, but they also like to tell others.

8. It's still easy to be frustrated, that is, children are still easily disappointed when faced with something that is not satisfying. He easily cries and is angry when his wishes are not fulfilled.

9. Still lacking consideration in doing something, namely the young child has careful consideration, including regarding matters that endanger him.

10. Short attention power, except for things that are intrinsically interesting and fun.

11. Teach to learn, and learn a lot from experience, namely children like to do various activities that cause changes in behavior on him.

12. Increasingly showing interest in friends, namely children began to show to cooperate and connect with their friends.[14]

According to M. Fadlillah, another characteristic that is no less important and should be understood by the teacher is that children like to imitate and play. Seka mimics the meaning of what the child sees from someone, and is very impressive to him so that the child will imitate and do as he sees it. Although what he saw was not beneficial to him, and did not even understand what was good and bad. Whereas children who like to play, meaning that children will fill their daily lives by playing. On this basis, the term "learning" appears while

---

[14]*Ibid.,* p. 50.

playing or playing while learning. This shows that playing is closely related to the world of children.[15]

Types of Self Confidence

As for the types of children's self-confidence, including:

1. Behavior
   Behavior is the confidence to be able to act and complete the simplest tasks. For example, when the teacher gives the task of telling a story in front of the class, the child is able to do it.
2. Emotion
   Emotion is the confidence to be confident and able to master the whole emotional side. The point is that when children are given the task to tell stories, children's emotions look very enthusiastic and full of excitement.
3. Spiritual (religion)
   Religion is the belief that life has a positive purpose. In this case, the child is taught the religious concepts he adheres to in daily activities. For example, telling stories about prophetic history or those related to religious history.[16]

From the explanation, it can be interpreted that a person must be able to channel all of his abilities to do things optimally by having a balance between behavior, emotions, and spirituality. Self-confidence is also a positive attitude in facing one's environment,

Builder Factors of Confidence

Confidence is a need for every individual to be able to live their lives so that they do not experience difficulties. The judge stated that a strong personality is formed through how the child who is in accordance with his development can understand his strengths or weaknesses and is confident in his abilities. Then how does the child seek and add to the experience of life by using the strength that is in him?[17]

Self-confidence comes from actions, activities, and efforts to act instead of avoiding circumstances and being oasive. In other words, the child can be said to be confident if the child dares to do something good for him according to his

---

[15]Muhammad Fadlillah, *Learning Design of Early Childhood...*, p. 58.

[16]Aprianti Yofita Rahayu, *Kindergarten Age Children: Foster Self-Confidence Through Storytelling Activities,* (Jakarta: Indeks, 2013), p. 64.

[17]*Ibid.,* p. 74.

knowledge and abilities. Apart from that, children can do it without hesitation and always think positively. Children who have confidence are able to complete tasks according to the stages of development well and are not dependent on others.[18]

Self-confidence is the basic capital for children to fulfill their daily needs, namely helping children to be accepted in their environment. Self-confidence does not come by itself, but is influenced by various factors, namely:

1. Parental Support Parents

    Parents are the most important factor in building children's self-confidence, family education is the first and foremost education that still determines the bad personality of a child's personality. Building self-confidence according to Clark is by speaking for things that support, giving encouragement through action, taking a moment to be together, striving to be close even though separated, expressing affection through words and art, giving hands with courage, and creating and enjoying special events.

2. The Environmental

    The environment in question is the educational environment in schools that play an important role in developing children's self-confidence. This was stated by Pestalozzi that good education for children is to use a method of combining practical and natural education (guiding children slowly and with their own efforts). Education provided to children is learning together by exploring the potential of children so that children get new experiences for them through early childhood education.

3. Teachers in Schools

    Teachers as educators also play a role in shaping and fostering children's self-confidence, namely by providing a warm and friendly nature, because the teacher also acts as a model for children. Lindenfield points out several factors that build children's confidence, namely love, security, model, role, relationship, health, resources, support, wages, and gifts.[19]

So from that, it can be concluded that parents, teachers and the environment play an important role in fostering and shaping children's confidence. Children should feel safe and able to adjust to any situation. Self-confidence is needed in a

---

[18]Sri Wahyuni and Rukiah Nur Badri, "Efforts to Increase Ealy Childhood Self-Confidence Through the Method of Storytelling Group B, in RA An-Nida." *Raudhah Journal of Islamic University of North Sumatra*, Vol. 05, no. 02 (2017), p. 8.

[19]Aprianti Yofita Rahayu, *Kindergarten Age Children: Foster Self-Confidence Through...*, p. 75.

child's life. Parents and teachers are expected to always introduce, train and build children's confidence from an early age. So that confidence will continue to grow and get stronger until later adulthood.

Create a safe and comfortable environment at home. Teach early independence to children. Encourage children to get to know new people by asking them to play outside since the age of the toddler so that the child is accustomed to knowing new people. Give a positive statement in every activity that the child does even if there are things that need to be corrected in the activity. Give positive activities that are appropriate to the needs and characteristics of the child. And give love to children but also excessive.[20]

Early Childhood Learning Methods

There are several learning methods that can be applied and used. These methods have been adapted to the conditions and characteristics of early childhood. The methods in question include the following:

1. Habitual Method

    Habitual methods are learning methods that familiarize an activity with a child. Habit means doing things repeatedly. For early childhood, this method is very good to use because children still like to accept and he has not been much affected by the outside world. When a person is accustomed to doing good, from a small person, good will also be embedded in him. Therefore, a teacher must often get children to do positive (good) actions so that they will be reflected in daily life.[21]

2. Exemplary Method

    An exemplary method is a learning method that is based on examples of behavior shown by parents and teachers. In the context of education, the exemplary method must be demonstrated and carried out by each teacher. Because one of the characteristics and uniqueness of early childhood is to imitate. What he saw, he would do it. Therefore, when a teacher shows good attitudes in his daily life, both deeds and speech, will be automatically observed and followed by students.[22]

3. Playing Method

---

[20] Sri Wahyuni and Rukiah Nur Badri, "Efforts to Increase Ealy Childhood Self-Confidence Through the Method of Storytelling Group B, in RA An-Nida." *Raudhah Journal of Islamic University of North Sumatra*, Vol. 05, no. 02 (2017), p. 17.

[21] Muhammad Fadlillah, *Learning Design of Early Childhood...,* p. 166.

[22] *Ibid.,* p.167.

Playing method is a method that applies certain games or toys as a vehicle for students' learning. Playing is one of the pleasures of the majority of early childhood. Normally there is no child who does not like to play. Therefore, this method of playing feels very suitable if applied in the learning of early childhood.[23] In relation to early childhood development, play can be categorized into two types, as follows: active play and passive play. Inactive play, pleasure arises from what an individual does, whether in the form of pleasure running or making milk with wax or paint. While passive play (entertainment), pleasure is obtained from the activities of others. Children observe their friends playing, looking at animals on television, watching funny scenes, without exerting energy, but their joy is almost balanced with children who spend their energy on play.[24] Regarding the two types of play, according to the author's view, a good thing to do is to play actively. Because, children will actively do their own activities in person. Thus the child will have personal experience of the playing activities he does so that it will indirectly affect his development.

4. Story Method

Story method is a method that tells an event or event to students. These events or events are conveyed to students through words, expressions, and unique facial expressions. Stories are very necessary and many help students in understanding the material. This is because most children like stories, stories or stories. A child will tend to prefer listening to stories rather than listening to lectures from his father/teacher. The story method will make it easier for children to understand the material provided, also provide imaginative and fantasy power, and add insight to good values[25]. This method provides a learning experience for early childhood orally by telling, for example, the character of the Prophet or Cut Nyak Dhien's struggle. The teacher's story must attract and invite children's attention, but it is inseparable from the educational goals for TK children.[26]

5. The Singing Method

The singing method is a learning method that uses sound verses. Usually, the poem is adjusted to the material to be taught. Sengan singing,

---

[23] *Ibid.,* p.167.

[24] Elizabeth B. Hurlock, *Development of Child,* (Jakarta: Erlangga, 1989), p. 321.

[25] Muhammad Fadlillah, *Learning Design of Early...,* p.172.

[26] Moeslichatoen, *Teaching Method for Childhood,* (Jakarta: Rineka Cipta, 1999), p. 157.

making the atmosphere of learning become cheerful and passionate. So that children's development can be stimulated more optimally. Before using the singing method, in learning, it is best to choose a song that matches their age characteristics. So that children can understand and understand easily the songs that have been sung, both are easy to follow and easily take their meanings.[27]

6. Nature Tourism Method

Nature tourism method is a learning method that invites students to a certain place to learn something that is related to the material being taught. In this case, children are invited to zoos, beaches, museums, or certain cultural sites in order to get to know more about these objects.[28]

From various learning methods, everything can be applied to early childhood education, except that in its application it must be adapted to the learning material that will be provided. Between methods with one another are interrelated. In other words, the use of learning methods will work well, if combined and harmonized with other methods. And also there is not one perfect method. To be able to maximize the existing methods, it takes the creativity of the teacher to apply the method to each learning activity.

RESEARCH METHOD

The research method used is a qualitative method. Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals individually or in groups.[29] This research is also afield research which is descriptive qualitative in nature. Therefore, data collection in this study uses a study of observations, interviews, and documentation in the form of secondary data which is then analyzed by existing theories.[30]

RESEARCH FINDINGS

One of the factors that can affect the quality of learning is the teacher. The ability to deliver this material will have an impact on the quality of learning

---

[27]Muhammad Fadlillah, *Learning Design of Early...*, p. 175-177.

[28]*Ibid.,* p. 177.

[29] Nana Syaodih Sukmadinata, *Educational Research,* (Bandung: Remaja Rosdakarya, 2007), p. 52.

[30] Lexy J. Moeleong, *Qualitative Research Methodology,* (Bandung: Remaja Rosdakarya, 2000), p. 3.

taught to students. So is learning in early childhood. Teachers should master the meaning or meaning of the concept of learning, especially learning Islamic Education. The following are the results of research on the difficulties of teachers (TK/RA) in teaching Islamic Education lessons. The results of this study are based on the results of interviews between researchers and teachers in two schools, among others:

1. The student's difficulties in understanding Islamic education materials
   a. Some students have difficulty memorizing prayers and also memorizing short suras.[31] This is because the concentration level of each student is different, some are easy to memorize, and something is difficult.[32]
   b. The number of students who are not braving (shy) when asked to memorize or sing themselves in front of their friends. Therefore, the teacher has difficulty in growing the confidence of students.[33]
   c. Some students are not able to follow the recitation of verse recitation, according to what the teacher practiced. Even though it's been repeated often. In addition, there are some children who often keep quiet when memorizing short suras together in class.[34]
2. The Difficulties of Teachers in Teaching Islamic Education Materials
   a. Teachers are less about Islamic Education material, are difficult to recite, so teachers are afraid of wrong teaching. Besides that, the teacher has difficulty in mastering the class and controlling the students, both when practicing prayer and in the classroom[35]
   b. The teacher also has difficulty in understanding the characteristics of the child, both knowledge and behavior.[36]
   c. Teachers are less creative, difficult in designing strategies that match the theme of learning. Sometimes some teachers are monotonous using the story method. In addition, teachers are not very good at using learning tools, such as educational toys (APE) in class

---

[31] Interview with Mrs. Tri (Headmaster of TK Mashitoh Ketegan), October 20, 2018 at Mrs. Tri's house.

[32] Interview with Mr. Triwanto (Headmaster of RA Hidayatul Qur'an), October 12, 2018 at RA Hidayatul Qur'an School.

[33] Interview with Mrs. Tri (Headmaster of TK Mashitoh Ketegan)

[34] Interview with Mr. Triwanto (Headmaster of RA Hidayatul Qur'an)

[35] Interview with Mrs. Tri (Headmaster of TK Mashitoh Ketegan)

[36] Interview with Mr. Triwanto (Headmaster of RA Hidayatul Qur'an),

d. Rooms (there are only 2 classes) and there is also no mosque so learning is not effective. In addition, there are at least children's educational games (APE) because of limited funds.

e. Difficulties in the administration process, such as learning design, student evaluation, student work results and assessment[37]

DISCUSSION

Based on the results of interviews that researchers conducted with several teachers in two different schools, about the difficulties of students in capturing Islamic Education material, and difficulties that experienced by TK / RA teachers in teaching Islamic Education lessons in particular, researchers will analyze the difficulties, and try to find solutions to these difficulties. Here researchers provide solutions based on the theory of teaching PAUD and also based on the results of interviews in the form of teacher efforts that have been carried out in the face of the difficulties they experienced. The analysis of the solutions to the difficulties of the teacher, among others:

1. From the aspects of the students

The difficulties experienced by the teacher apart from the teacher's own factors, also sometimes the difficulties experienced due to students. For example first, students have difficulty memorizing lessons such as memorizing short suras and daily prayers. Now the teacher's efforts in overcoming students who are difficult to memorize are to do repetitions every day, for example by playing a short *murattal* surah MP3 when the children are resting. So when playing, they while listening to *murattal*. That way his hearing becomes accustomed and is not difficult anymore in memorizing. Secondly, students often keep quiet when told to read prayers together, and are slow to do assignments. Usually, children are silent like this because they do not memorize the prayer that is read. The effort that can be done by the teacher is to invite the students to talk well by giving motivation that even though they don't memorize it now, but if they are repeated often, they will remember themselves. In addition, for children who are slow in doing assignments, the teacher can provide rewards in the form of a value of 5 stars in a child's notebook, if the child collects assignments quickly. Third, students are unable to recite verse recitation, according to the teacher's practice. This taste researcher is a natural thing because the age of TK

---

[37] Interview with Mrs. Tri (Headmaster of TK Mashitoh Ketegan)

children cannot really read the reading. So early childhood cannot be forced to be the same as the pronunciation that the teacher recites. Fourth, students are not confident so they do not dare to appear. As the theory that the researchers collected about the "Builder Factors of Child Confidence". In the theory explained the efforts that can be done by the teacher, including talking to children about the things that support them, giving encouragement through action, taking a moment to be together, and also giving children challenges with courage.

2. From the teacher aspect

As for the difficulties experienced by the teacher, because of his own factors, among others: First, it is difficult to understand the characteristics of students. The effort that can be made is that the teacher must try to continue to understand these differences. Because students have different characteristics, so too with their level of understanding about Islamic Education learning is certainly different. So that students who have a higher level of intelligence will be easier to accept religious instruction compared to students who have a lower level of intelligence. As the theory that the researchers collected about "Characteristics of Early Childhood" which explains about individual differences and what characteristics each child has so that they are different. Second, the difficulty in disciplining stubborn or noisy students. The effort that can be done is to move the child's seat close to the child who is silent and smart, who is expected to be motivated by the child's friend. Third, the difficulty in choosing the right method in accordance with the material provided and adjusting it to the kindergarten children. As the theory that researchers collected about "Learning Methods for Early Childhood Education".

In the theory, it is explained that teachers who teach at the TK/RA level must master various methods, they should not be monotonous in one method. Because children will easily get bored especially early childhood who really like to play. The method that must be mastered by a TK/RA teacher is the natural tourism method, singing method, story method, playing method, exemplary method and finally habituation method. Fourth, the teacher lacks the Islamic Education material, is difficult to recite, so the teacher is afraid of being wrong in teaching. This is because the teacher who teaches in kindergarten / RA, the basic education is PAUD graduates, not Islamic Education. The effort that can be done is to often read and explore more Islamic Education material, often repeating the pronunciation so that later it

will not be afraid of being wrong. Fifth, the teacher has difficulty making students to reach the learning target. The effort that can be done is by sharing or discussion with other teachers and also the principal, of course, will be able to get constructive input. In addition, the teacher in planning the learning must be adapted to the situation in the classroom and the conditions of the students are easy or not in understanding the material presented. Sixth, teachers have difficulties in the administration process. This is often experienced by teachers who work on administrative processes such as learning planning and learning evaluation as well as assessing the work of students only when they are gathered or when the supervisor comes to school to check. Because of that, the teacher becomes troublesome, tired because of things that have to be done every day, only done once a month or more. Efforts that can be done are teachers must always be sincere and patient in carrying out their duties. Whatever the task is the responsibility of a teacher, it cannot be denied. Besides being sincere and patient, the teacher must always give an assessment to the students every day, so that when the data is collected, the teacher is not too burdened.

3. From the aspects of Facilities and Infrastructure

The difficulties experienced by teachers in teaching, not only come from students and the teacher itself. But there are other factors that influence it, namely, the completeness of facilities and infrastructure in the school. First, there is limited space so that learning is not effective. This happened at the Mashitoh Ketegan kindergarten which had 45 students and only had 2 classrooms. Of course, the teacher will have difficulty facing students as much as in the class. Efforts are made to discuss the matter with the headmaster, and the principal will report to the relevant parties so that the school gets assistance and can build the classroom again. Second, the lack of land and the absence of *musala*. The absence of *musala* is due to the limited school area. The school is adjacent to rice fields and houses. The principal's plan in responding to this is to buy a footpath of rice fields that are next to the school. Hopefully, it can be realized because the mosque is a place where children get to know God's house more closely. Besides that, *musala* is also an educational institution that can be used to invite children to practice prayer in it. Third, the limitations of media and funds, such as tape recorders, TV, prayer practice videos, picture media, letter writing, and educational tools and outdoor games. With the media, it is expected that teacher-student communication and interaction are not monotonous, but more varied,

besides that children will be more at home studying religion. However, not all media sets are owned by kindergarten schools in particular, due to limited funds.

Enriching Islamic Education Material

In the previous subtitles, the researcher wrote the results of an analysis of the difficulties of students in learning Islamic Education material and also the difficulties of the teacher in delivering Islamic Education material, which analyzes the difficulties and efforts that researchers did, only giving birth to cognitive and psychomotor aspects of students only But in the subtitles this time, researchers wanted to contribute to the deepening of Islamic Education material models, which led to the affective domain of students and aimed at developing "Ruh Islamic Education", so that students not only knew about Islamic religious education but also knew how to be religious. Later this material deepening model will be able to answer the problems of KI-1 and KI-2 in the 2013 curriculum that are not oriented to students abilities but rather on attitudes and habits of what they learn.

This deepening model of Islamic Education material is not a model that the researchers have just discovered, but the deepening model that has often been used in the teaching and learning process is well established at the elementary level to a higher level. However, this material deepening model is only often applied to general material. This time the researchers tried to link it to Islamic religious education material (Islamic Education) for the kindergarten / RA level. This deepening model of Islamic Education material moved from eight types of learning proposed by Robert M. Gagne. The eight types are signal learning, stimulus-response learning, chaining (chain or sequence), verbal association, discrimination learning (learning to distinguish), concept learning, rule learning and problem-solving.[38] Gagne places eight types of learning in a hierarchical sequence, namely the type of learning one becomes the basis or foundation of the next type of learning. Then, students who do not master the previous type of learning will experience difficulties in mastering the next type of learning.[39] Researchers will try to relate the eight types of Robert M. Gagne's learning, with Islamic Education materials, among others:

1. Signal Learning (learning cues)

---

[38]Syaiful Bahri Djamarah, *Teaching and Learning Strategies,* (Jakarta: Rineka Cipta, 2000), p. 14.

[39]Ratna Wilis Dahar, *Learning Theories,* (Bandung: IKIP Bandung, 1990), p. 178.

Signal Learning is an initial pattern and basic type in the learning process so that there are no conditions and levels that must be passed as the type learn another. Signal Learning is the process of mastering the basic pattern of behavior that is accidental and unaware of its purpose.[40] This early learning pattern is the basis of other learning patterns because this first stage does not have any demands as a requirement and children can learn anything freely. Learning cues involves more aspects of emotional reactions. For example, like a wave of hands, a signal to come closer. In the context of Islamic Education learning, a simple example is when both hands are raised in a pleading motion, which is a sign to pray. Another example covers the mouth with the index finger during the learning process, which implies an attitude of speechlessness or silence. This type of learning is done by responding to a signal.

2. Stimulus-Response Learning

Stimulus-response learning is a learning pattern that relies on stimuli that give rise to a response. Learning this type uses more "trial and error.[41] The condition of learning needed for the stimulus-response is the stimulus of the teacher that gives birth to the reaction (response) of the child to learn. For example, getting children to read *basmalah* when doing an activity. Another example, the teacher familiarizes the child to read the prayer before eating. The teacher's phrase "pray" every child will eat training them to respond by praying every time they face food. More advanced if later the child eats alone, then he will automatically read the prayer of eating. So eating is a stimulus to give birth to a response to prayer reading. The point is the stimulus-response seeks to build the character of the child to get used to positive behavior.

3. Chaining (Chain or Series)

Learning through the type of chaining (chain or circuit) is a learning pattern that connects one unit of stimulus-response bonds to one another which is immediate.[42] The condition needed for the continuation of this learning pattern is that students already have in themselves an understanding of the unit of stimulus-response patterns in the form of knowledge and skills. Examples of the application of chaining in Islamic

---

[40]Syaiful Bahri Djamarah, *Teaching and Learning...,* p. 16.

[41]*Ibid.,* p. 14.

[42]*Ibid.,* p. 15.

religious education, such as the emergence of understanding for ablution before prayer. Ablution and prayer are in a series.

4. Verbal Association

    Verbal association learning patterns are identical to learning patterns of chaining, namely learning patterns that connect units of stimulus-response bonds to one another.[43] The simplest type of verbal association is when the child says "it's a ball", when he sees the ball, and mentions "school" if he sees a madrasah building. While in learning Islamic religious education verbal associations occur when children can distinguish between people ablution with people praying or images of the Kaaba with pictures of mosques. In essence, verbal associations can be a learning pattern especially for early childhood, if they already have in themselves an understanding and knowledge of objects that are obtained through habituation and training for a long time.

5. Discrimination Learning (learning to distinguish)

    Learning discrimination is a learning pattern that tests students' ability to distinguish things. Students conduct selection and testing of various stimuli or stimuli they receive, and then choose the response pattern that is considered most appropriate.[44] Clearly, discrimination learning patterns emphasize the ability of children to distinguish between one thing and another. Examples include distinguishing various forms of faces, animals, and plants. In the context of Islamic Education learning, for example, children can distinguish between halal and unclean foods, good and bad, and prayer and *adhan* are examples of discriminatory learning patterns in Islamic religious education.

6. Concept Learning

    Study the concept of learning patterns, which reveal the ability of students to hold an internal representation form of understanding and understanding of the world around it by using the language. Ngalim Poerwanto said that: learning concepts is a pattern of learning to think about concepts and learning understanding about something".[45] He is a type of learning to hold abstractions about objects which include objects, events, and

---

[43]*Ibid.,* p. 17.

[44] Ratna Wilis Dahar, *Learning...,* p. 180.

[45]M. Ngalim Poerwanto, *Theoretical and Practical Education Science,* (Bandung: Youth Rosdakarya, 1994), p. 117.

people. An example is when a child has the concept of a vertebrate that means birds, fish, and others. In the concept of Islamic religious education, teachers can instill in the minds of students that what is in this world, be it sun, moon, mountains, stars, earth, or even humans is the creation of Allah Almighty.

7. Rule Learning

Learning the rules is a type of learning that much can a child in school lessons. Various rules need to be learned by students so that they are familiar with various provisions and laws that are useful for their lives. The lessons learned in schools contain many rules that must be internalized by students such as road signs, parking rules, and others.[46] Islamic religious education (Islamic Education) also has many religious rules that children must learn, such as the rules of prayer, fasting, almsgiving, *infaq*, *adab* against teachers and so on. These rules must be learned by children from an early age.

8. Problem Solving

Learning through problem-solving is learning to solve problems, which provide opportunities for students to formulate solutions to problems faced. Problem-solving is an effort to respond to stimuli that describe or generate problematic situations that use various rules that have been mastered.[47] He was encouraged to find solutions for the problem of the ball together. If children agree to play ball together, this means that they have found an answer to the problem at hand. This type of learning can also be used in Islamic Education learning, such as the ethics of apologizing if a child is wrong with a friend.

CONCLUSION

Based on the results of interviews conducted by researchers with several teachers in two different schools, namely TK Mashitoh Kentagen and RA Hidayatul Qur'an about students difficulties in capturing Islamic Education material, and the difficulties experienced by TK/RA teachers in teaching Islamic Education lessons, in particular, the researcher analyzes the difficulty, and tries to find a solution to the difficulty. Here researchers provide solutions based on the theory of teaching early childhood and also based on the results of interviews in the form of teacher efforts that have been carried out in the face of the

---

[46] Ratna Wilis Dahar, *Learning...,* p. 182.

[47] Syaiful Bahri Djamarah, *Teaching and Learning Strategies,* (Jakarta: Rineka Cipta, 2000)...,

difficulties they experienced. The analysis of the difficulties and solutions of the difficulties of the teacher, in terms of 3 aspects, namely aspects of students, aspects of the teacher, and also from the aspects of facilities and infrastructure.

The researcher also wants to contribute to the deepening of Islamic Education material models, which leads to the affective domain of students and aims to develop "The Life of Islamic Education", so that students not only know about Islamic religious education, but also know how to be religious and later the material deepening model will answer the problems of KI-1, and KI-2. This deepening model of Islamic Education material is not a model that the researchers have just discovered, but the deepening model that has often been used in the teaching and learning process is well established at the elementary level to a higher level. However, this material deepening model is only often applied to general material. This time the researchers tried to link it to Islamic religious education material. This deepening model of Islamic Education material moved from eight types of learning proposed by Robert M. Gagne. The eight types are signal learning, stimulus-response learning, chaining (chain or sequence), verbal association, discrimination learning (learning to distinguish), concept learning, rule learning, and problem-solving.

REFERENCES

Ariesta, Riany. *Neighborhood Environmental Educative Tool.* Bandung: Sandiarta Sukses, 2010.

Chatib Munif. *Her parents are human. Boost Potential and Intelligence by Appreciating the Nature of Every Child.* Bandung: Kaifa, 2012.

Dahar, Ratna Wilis. *Learning Theories*. Bandung: IKIP Bandung, 1990.

Djamarah, Syaiful Bahri. *Teaching and Learning Strategies.* Jakarta: Rineka Cipta, 2000.

Fadlillah, Muhammad. *PAUD Learning Design.* Yogyakarta: Ar-Ruzz Media, 2014.

Haitami, Moh. Salim and Syamsul Kurniawan. *Study of Islamic Education.* Yogyakarta: ar-Ruzz Media, 2012.

Hartati, Sofia. *How to Be a Good Teacher and To Be a Good Mother.* Jakarta: Enno Media, 2007.

Hasan, Maimunah. *Early childhood education programs.* Yogyakarta: Diva Press, 2010.

Hurlock, Elizabeth B. *Child Development.* Jakarta: Erlangga, 1989.

J., Lexy Moeleong. *Qualitative Research Methodology*. Bandung: Teenager Rosdakarya, 2000.

Moeslichatoen. *Teaching Methods in Kindergarten*. Jakarta: Rineka Cipta, 1999.

Patmonodewo, Soemiarti. *Preschool Children's Education*. Jakarta: PT Rineka Cipta, 2003.

Poerwanto, M. Ngalim. *Theoretical and Practical Educational Sciences*. Bandung: Teenager Rosdakarya, 1994.

Ranggiasanka Aden. *All About Children's Education*. Yogyakarta, 2011.

Sofia hartati. *How to Be a Good Teacher and To Be a Good Mother*. Jakarta: Enno Media, 2007.

Syaodih, Nana Sukmadinata. *Educational Research*. Bandung: Youth Rosdakarya, 2007.

The Decision of the Religion Minister of the Republic of Indonesia, on *Guidelines for Developing National Standards of Islamic Religious Education in Schools*. Jakarta: Number 211 in 2011.

Wahyudin, Uyu, and Mubiar Agustin. *Early Childhood Development Assessment, Guide for Teachers, Tutors, Facilitators, and Managers of Early Childhood Education*. Bandung: Refika Aditama, 2012.

Wahyuni, Sri and Rukiah Nur Badri, "Efforts to Increase the Confidence of Early Childhood Through the Storytelling Method in RA An-Nida Group B," Raudhah Journal UIN SU Medan, Vol. 05, no. 02 (2017).

Yazid, M. Busthomi. *Complete PAUD Guide, Launch Potential and Early Childhood Intelligence*. Citra Publishing, 2012.

Yofita, Aprianti Rahayu. *Kindergarten Children: Grow Self Confidence Through Storytelling Activities*. Jakarta: Index, 2013.

Yusuf, Syamsu and Nani M. Sugandhi. *Development of students*. Jakarta: Rajawali Press, 2011.