

## A CASE STUDY OF THE IMPLEMENTATION OF THE ISLAMIC VALUES AT THE ISLAMIC KINDERGARTEN SCHOOL OF TARBIYATUL BANIN 28

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### Abstract

The globalization effect in this millennial year was resulted in complex influences of every aspect of peoples' life. For example, the growing of the technology particularly internet influence the children morality. In term of religious aspects, by knowing them, hopefully children are acknowledged and applied the proper attitude in life to gain their positive life. To transfer the religious knowledge aspects to the children, education are not leaved its' prominent support for the children. It therefore, this case study was aimed to carry out the implementation of the Islamic values for the children in the Indonesian Islamic Kindergarten School of Tarbiyatul Banin 28. The diary of the journal observation in the school was applied to collect the data along with the semi-structured interview with the teachers. The observation which included documenting the situation of school and teaching learning process were done in fourteen days. The data later analyzed and resulted in the categorical finding of the Islamic values which derived from the theory of Halstead (2007). They were called as *akhlaq* implementation, *adab* implementation, and good *Moslem* character implementation. Those finding served the implication in Islamic teaching for Moslem children. The Islamic values were the prevention for the children in facing their adolescence stage in their future. School for children along with the systems was not only built to facilitate the students' scientific intelligence but also built to develop the students' spiritual intelligence.

**Keywords:** case study, islamic values, islamic kindergarten school

### INTRODUCTION

Children at the primary level are imagined as white papers which are clean. People faced the paper can write everything on the white paper. In easy thinking, people near the children are the external factors that highly influence the children's character. The children have the good or bad attitudes are caused by the concepts that they receive from people near them. One of them is included the teachers who spread the concept in the school institution in which children engaged in it.

Related to the children misconception of knowledge, it later resulted into children bad attitude. The more bad attitudes later serve at extremely fact called as crime case. Moreover, it can be said that the children crime case in Indonesia cannot be called as 'not existed case'. Thus, it is need such kind of prevention solution especially from everybody near the children. People near the children take the prevention by enhancing the values of religiosity.

Start from a simple case such as in the bullying action in the form of bad word to other, the religious aspect particularly Islam rule puts its' role as providing the concept of how those act was

forbidden in Al-Quran (QS. Al-Hujurat(49): 11).

"O, you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let woman ridicule (other) women; perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nicknames. Wretched is the name of disobedience after (one's) faith. And whoever does not repent - then it is those who are the wrongdoers". (QS. Al-Hujurat(49): 11)

In short, the people face the children whom they need prevention from the bad actions can share the religious concept. Parents undeniably play their pivotal roles for it because they are the first educator for their children start from their children was born. In fact, based on the little interview with Indonesian parents of children in kindergarten school of Tarbiyatul Banin 28, they commonly proposed that they put their beliefs that their children hopefully obtain knowledge, experience and good character from the teacher.

There is also simple assumption that most of Indonesian children are usually spend most of the

time in two places, at home to sleep and at school to study in Monday through Saturday. That is why education in school plays its prominent role to build the students' positive knowledge, experience and character.

To add more, there is an Indonesian regulation which mentioned the aim of shaping the readiness of the children physically and spiritually in school.

“Early childhood education is an effort coaching directed to the child from birth age up to the age of 6 (six) years through the provision of educational stimuli in order to helps the growth and development physical and spiritual aspects so that children have readiness to enter the further education.”  
(Peraturan Pemerintah, Bagian ke 3, No.17 tahun 2010 tentang penyelenggaraan pendidikan)

Surely, the readiness of the children physically and spiritually can be supported by the teacher in the school. In Islam perspectives, teacher acts as *murabbi* who serves good example to the students in the Islamic education field (Hussien, 2009). Seen from this term, Islamic values are offered as the bridge to make it receivable. The teachers need the knowledge of the Islamic values to be shared with the children. By being *murabbi* the students will take the good copy of Moslem character because students imitate the teacher.

Al-Ghazali views education as a technique or skill that he places great emphasis on teaching method and on the teacher-student relationship. He emphasizes differentiation, neither holding back able and well-motivated children for the sake of their classmates, nor trying to place demands on children that exceed their capacities. He also suggests the differentiated education for boys and girls. Teaching younger children should not be abstract but should be linked to concrete situation.

Then he arrived at the priority of the religious learning. He interpreted that the Islamic learning has a developmental approach, in which younger children are encouraged to memorize the Qur'an and learn the fundamentals of the faith and of moral behavior. Al-Ghazali also points out that if educators are to have maximum impact on moral development, they need to be aware of how children's interest and motivation change over time. Children want to be amused and enjoy games and practical activities (Alavi, 2010)

Before arrived at the part of Islamic values,

there are three concepts of Islamic education which derived as *ta'lim* (socialization), *tarbiyyah* (individuation) and *ta'dib* (good action). *Ta'lim* means being taught how to adhere to their faith; especially those principles associated with being good person and what it means to serve God (*Ibadah*). *Ta'lim* aimed to introduce people to an inherited body of knowledge. The second is *tarbiyyah* which means individuation or inviting Muslim to be critical of their learning. It involves some action such as *tafakkur* (contemplation), *tadabbur* (critical reflection), *fahm* (rational understanding) and *aql* (intellectual inquiry). The third is *adab* which is defined as the appropriate use of knowledge (*'ilm*), reason (*nutq*), intellect (*aql*), and heart (*qalb*) to perform amal of justice (*'adl*) (Waghid, 2010).

In particular, to arrived at those concept, the three Islamic values to teach moral education need to be acquired (Halstead, 2007).

1. The first is called as *akhlaq*. It means the obligation, duties, and responsibilities set out in the *shariah* (Islamic law) and in Islamic teaching. Yusuf Al-Qardawi classified *akhlaq* into six categories: *akhlaq* toward self, *akhlaq* toward family, *akhlaq* toward society, *akhlaq* toward the animal world, *akhlaq* toward the physical environment, and *akhlaq* toward the creator (God).
2. The second is *adab*. It refers to the values and manners associated with good upbringing. *Adab al Islam* means the good manner, morality, and values. That is why *Adab* comes back to the same word of *ta'dib*, which principally to the process of learning a sound basis for social behaviour within the community and society at large.
3. The last is qualities of character possessed by a good Muslim, following the example of the Prophet Muhammad PBUH. Haneef as noted by Halstead (2007) lists the Islamic virtues based on the life of the Prophet Muhammad such as: sincerity, responsibility, integrity, honesty, truthfulness, keeping of commitment, discipline, self-control, humility, patience, endurance, courage, thankfulness, charitableness, generosity, hospitality, lovingness, etc. Those are come from the *iman* (consciousness of God in everything), *Islam* (surrender to the divine will), *taqwa* (fear of God and vigilance against going astray), and *ihsan* (acting out of love for God and spiritual awareness of his presence)

In Indonesia country, the number of institution of Islamic education are raising year by year including the number of Islamic kindergarten. The fact seems positive, but the descriptive view on the implementation of Islamic values is needed. It therefore, the study is tried to describe one of execution of the Islamic values in one of kindergarten in Indonesia. This study want to evaluate whether the values developed in the school are in accordance with the concept of the education that is considered as truly Islamic or not.

## METHOD

The study is done by executing the qualitative research approach. Specifically, the case study was taken to figure out the implementation of the islamic values applied in the kindergarten of Tarbiyatul Banin 28. The school is located in the Semarang residence.

To take the sample, there were two class clusterly taken for the study investigation. The two class are divided into class of A1 and A2. The class of A1 was the class for the male students, while the class of A2 was for female students. The participant of the study consists of 20 females and 16 males children.

The technique of collecting the data used in the study was observation and the interview. The study was done in the academic year of 2017/2018 of second semester. The observation was done in two weeks of class meeting. The observation was finished to figure out how was the implementation of the islamic values done in the class. The observation was done by documenting and taking note into the diary journal.

On the other side, the interview was taken after the observation was done. Two teacher engaged in the interview process. The interview was done into semistructured way, so that the teacher could freely express their thought in the class. The interview also taken to complete the finding about what kinds of the islamic values that have been implemented in the class.

To analyze the data, the study was done by categorizing the finding based on the guidance from the theory of the three Islamic values to teach moral education from Halstead (2007).

## RESULT AND DISCUSSION

### 1. The Result of The Implementation of *Akhlaq* Values

There were four components of the *Akhlaq* implementation in this study. They consisted of: *Akhlaq* towards God, *Akhlaq* toward self, *Akhlaq*

towards society, and *Akhlaq* toward the physical environment.

#### 1.1. *Akhlaq* towards Teacher: Hand Kissing

There was everyday routinity done by the students before entering the class and after finishing the learning process in the class. It was called as hand kissing. Hand kissing were commonly known as Arab and Indian cultures in which Arab was known as the country where the majority of the people lived there are Moslem.

Before the students came to the class they were kissing the teachers' hand one by one. The students was taught how to respect the teachers as someone who gave knowledge to them. It is too wordy to arrived at the discussion of hand kissing but Indonesian education institution until this millenial years are commonly applied this ritual action.

Hand Kissing actually acted as the culture activity done by the students. In term of the relation of the Islamic values, it is important for the learner to appreciate their tutor in the class and someone who have the same position as parents. Teachers in the Kindergarten Islamic School of Tarbiyatul Banin 28 were ruling themselves as the second parents of the students. The fact offers the students to appreciate them like their parents. One of the habitual activity of students is kissing hand of their parents.

#### 1.2. *Akhlaq* towards teacher and Friends: Giving Salam

*Salam* is actually a Moslem *du'a* (prayer). Saying *salam* means that people praying for other.

In the Kindergarten Islamic School of Tarbiyatul Banin 28, reciting *salam* together is the everyday routinity that is taken before and after the learning activities was started.

Saying salam was aimed to the teacher and the member of the classroom. The teacher stimulated the *salam* by implementing the technique of total physical response in which she stood in front of the class. The following statement was the rule in reciting *salam* in the class. The *salam* was done by the teacher and students together.

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|---|--|
| <i>Siap grak,<br/>Hormat grak,<br/>Tegak grak,<br/>Assalamualaikum<br/>warahmatullahiwabarakatuh.<br/>Walaikumsalam<br/>warahmatullahiwabarakatuh</i> | Attention,<br>Present arms,<br>Order arms,<br>May be the peace,<br>mercy, blessing of Alloh<br>be open you<br>May be the peace,<br>mercy, blessing of Alloh<br>be open you too |
|---|--|

### 1.3. Akhlaq towards God: Worship (*Shalah*)

*Shalah*/Worship is the obligation of Moslem mentioned in the second pillar of islam. *Shalah* which should be done for Moslem in one day is in five times. In *shalah* contains praying of gratefulness, apologizing, hope of having good life in term of health and material things. What have been regularly practiced in Friday based on the observation and interview, the children were fostered to practice of *Salah Wajib* (Obligatory Worship).

Not only just *shalah*, but also the rule that was tied to *shalah* namely *Wudhu* (Ablution). *Wudhu* had it goal to make sure that the self is respecting the God to pray in clean condition. Practicing of *Wudhu* was done before *shalah* practicing. Actually *wudhu* had it relation to the water or something that make the self is clean. In fact, the teacher inform the students that they just only practicing, so that they pretending if there was a water. Before the *wudhu* was done, the students were reciting *du'a* of *wudhu* together.

*Nawaitul wudhu'a liraf'il hadatsil asghari fardhallillahitaa'la* (I make an intention to do *wudhu* to clean the small dirtiness because of Allah SWT)

At the first Friday, the students are performing on of *shalat Wajib* namely *shalah Subuh* together. The teacher before practicing the *shalah* is started, she regularly informed the kinds of *shalah wajib* (Obligatory Worship) along with the concept of *jama'ah* (togetherness). There was one children acts as the *imam* (leader) during *shalah*. The other students making *shaf* (line) behind the *imam*. The teachers' role was giving example beside the *imam* and directing the flow of reciting the *du'a* (prayer) of *shalah* (worship).

### 1.4. Akhlaq toward self and the physical environment: Self and Environment Cleanliness

In the Kindergarten Islamic School of Tarbiyatul Banin 28, there was a rule that the students must put away their shoes in the

classroom. Because of the habitual action, the students seen during 14 weeks observations were enjoyed the class without using shoes.

There is also the small trash placed in the corner of the classroom, so that the students could put the garbage in the proper place. The teacher always informed before the break time that the garbage should be putted in the trash.

In the end of the classroom activity, the students were routinely asked to put the chair above the table, so that the floor can be easily swept. The chair was designed not to heavy for the children to be lifted on their table.

Based on the interview, the teacher stated that the students were learned to keep themselves and the environment in clean condition. The teacher was intended to acquire the concept of purification (*suci*) for both self and environment to the students. There was also the concept of responsibility for all of the members of the class to care of the environment.

### 1.5. Akhlaq towards society: Taking the value of Story Telling

There was the finding that the teacher said that the implementation of telling the story to the student was not implemented routinely. However, there was the day at least once in a month where the student and the teacher invested some of their time to engage in taking the value of story. The teacher always asked to the students whether they voluntarily want to engage in the story telling. It therefore, this *akhlaq* implementation was not perceived as the obligatory activities based on the syllabus. The teacher stated that the story was mostly related to the input of moral value towards other people. The students were being taught how to socialize based on the Islamic way. The teacher invented questions of a case and students answered it. The observation found the implementation of the story of Ali bin Abi Thalib as one of the key figure in Islam.

## 2. The Implementation of Adab Values

In the part of Adab implemebtation, there where some result of categorical part of *Adab* findings. They were the *Adab* of Using Islamic Uniform, *Adab* of Praying (*Du'a*) in Learning Process, *Adab* of Praying (*Du'a*) in Daily Activities and *Adab* of Islamic class.

### 2.1. Adab of Using Islamic Uniform

There were four types of uniform used by

the students in the Islamic Kindergarten School of Tarbiyatul Banin 28. The type of the uniform was concerning based on the Islamic *sharia*' (rule).

The male students were using the uniform which was designed having long sleeves and long pants. On the other hand, the female children were using the uniform which was designed having long sleeves and long pants also. The difference was only for the female students were using additional costume called as veil of *hijab*. Here, based on the interview, the teacher were not strictly asked the female students to use their veil in their classroom. Here, the teacher asserted that what students' need was acquiring with *aurat* (body part that should be closed)

Based on the Al-Quran, there is the guidance on the costumes for female in which they should wear the veil that is covered the hair along with the chest.

## 2.2. Adab of Praying (Du'a) before Learning

The routinity before starting the classroom were reciting Al-Fatihah and prayer for study. Those activity were the everyday routinity that was recited together with the teacher.

Al-Fatihah was short surah in Al-Quran. In Surah Fatihah, there was the meaning of du'a for Moslem. The teacher stated that fatihah was the surah that most of the students commonly memorized it well. After reciting Al-Fatihah, the teacher with the students reciting du'a for study. The following du'a was recited in every meeting of the class before learning.

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| <i>Radhitubillahirabba,<br/>wabilislamidina,<br/>wabimuhammadinabiyyawa<br/>rasula.<br/>Rabbi dzidnii 'ilma,<br/>wardzuqni fahma, Amiin ya<br/>Rabbal Alamiin.</i> | I am willing to Allah as my Lord, Islam as my religion, and Muhammad as my prophet who sent by Allah<br>O Allah, add me knowledge and give me fortune for understanding. |
|--|--|

The teacher implemented task based learning. It therere, moving to the activity of doing task, the students and the teacher saying *Basmallah* along with the motivational statements following it. *Basmallah* were said to start the activity of completing the task.

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|--|---|
| <i>Bismillahirrahmaanirrahim<br/>Saya harus bisa,<br/>Saya harus rajin,<br/>Saya membuat sendiri</i> | In the name of Allah, the most gracious the most merciful.<br>I must be able,<br>I must be diligent,<br>I make (it) by myself |
|--|---|

## 2.3. Adab of Praying (Du'a) after finishing Learning

Saying *Hamdalah* and *Du'a Kafaratul Majlis* together. Those du'a were said after the learning activities was finished. *Hamdalah* is the sentence or the utterance which means "Praise is only for God". It is an expression of gratitude or thankfulness of a Muslim over the blessings and favors of the God. Saying *hamdalah* was a manifestation of gratitude orally, accompanied by sincerity of heart and awareness of all the favors received essentially comes from Allah SWT.

|   |   |
|---|---|
| <i>Alhamdulillahirabbil<br/>'alamiin.<br/>Subhanakallohumawa<br/>bihamdika<br/>ashaduallailaahaila<br/>anta<br/>astaghfiruka waatuubu<br/>ilaik</i> | All praise to Allah the Lord of the Worlds.<br>Holy Thou O God, and praise to thee, I testify that there is no god but You, I beg for forgiveness and I repent to You |
|---|---|

## 2.4. Adab of Praying (Du'a) for Daily Activities

As informed by the teachers, that there was the day where students reciting the prayer of daily activities. Students in the kindergarten were accustomed to pray before and after eat by reciting the following du'a. It was seemingly common where there is snack time in kindergarten school of Indonesia.

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| The prayer before eat:<br><i>Allohumma bariklanaafima razaktana waqina<br/>adzabannaar</i><br>(Oh Alloh, bless the sustenance you give to us, and keep us from the torment of the hell fire) |
| The prayer after eat:<br><i>Alhamdulillahilladzi at amanaa wasaqaana wajaalana<br/>minal muslimin</i><br>(Praise be to Allah who gave us food and drink and made us convert to Islam)        |

In particular, there was also the activities of memorizing prayer (du'a) of daily activities. The activities were conducted as Thursday routinity beside memorizing short *surah* of Al-Qur'an.

### 2.5. Adab of Islamic Class

In Islamic rule, there is the concept of *Mahram* (person who are forbidden to be married) who and *non-mahram* (person who are allowed to be married). The teacher claimed that the students want to be acquired with this term practically. The teacher also stated about the statement of the *ikhtilath* prevention (Gathering between in daily intercourse).

The concept was acquired to the children into adaptation process. The teacher claimed that the separation of the class was implemented as the early provision that will be useful when entering the age phase of *murahaqah* (early puberty) and adolescence. The separation of classes between the girls and boys classes was implemented also as habituation for Islamic class situation. Thus, the class was separated into class for male students and class for female students.

There was a situation where the teacher invented *Tepuk Jari* (Finger clap) to make the students ready to end the class and to recite the prayer for ending the class. Finger clap was the routine yell after the learning activities was finished.

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|--|--------------------------------------|
| <i>Tepuk Jari satu,</i>                | Clap one finger,                     |
| <i>Tepuk Jari dua,</i>                 | Clap two fingers,                    |
| <i>Tepuk Jari tiga,</i>                | Clap three fingers,                  |
| <i>Tepuk Jari empat,</i>               | Clap four fingers,                   |
| <i>Tepuk Jari lima,</i>                | Clap five finger,                    |
| <i>Berbunyi semua,</i>                 | All of them were heard,              |
| <i>Ayo kawan duduk rapi,</i>           | Lets sit tidely                      |
| <i>siap dan berdoa</i>                 | Be ready and Pray,                   |
| <i>Atas ada Allah,</i>                 | There is Allah above,                |
| <i>Samping Malaikat,</i>               | Angel is next to (us),               |
| <i>Depan para Nabi,</i>                | Prophet in front of (us),            |
| <i>Tangan dilipat duduk yang rapi.</i> | Fold the hand (and) sit down tidely, |

Beside using the intervention of Islamic terms, the Islamic class was shaped by using the textbook standardized from the Minister of Education in Semarang Residence. The book namely 'Bima' was designed to be implemented in the class of Islamic Kidergarten or *Raudhatul Athfal*. The book consist of the part of religiosity knowledge building. The following picture describes the islamic content of the book used in kindergarten of Tarbiyatul Banin 28.

### 3. The Implementation of Good Moslem Character Values

There were five findings resulted in the

part of Implementation of Good Moslem Character in the school. They categorized as Charitable, loving God, Loving Prophet, Loving Al-Quran, and Being *Shalih* Kid

#### 3.1. Good Moslem Character: Charitable

*Infaq* comes from the word *anfaqa* which means taking out something (treasure) for the sake of something. According to *sharia*' terminology, *infaq* means removing part of the property or income for the sake of Islamic goals. *Infaq* can be done by every person who have both high and low income, whether he is in the field as well as narrow. The teachers stated that the students were fostered to complete the activity ruled in *surah Al-Baqarah* (2: 3) in which doing *infaq* were asserted.

The children were performing *infaq* every Friday. The students were trained to have charitable character as what have been exemplified by Prophet Muhammad PBUH. The *infaq* box were distributed in the class before the class was started.

#### 3.2. Good Moslem Character: Loving God

One of the interesting evidence found during the observation was at the moment where the teacher gave not more than two minutes *kajian* (islamic advices) before practicing the worship (*shalah*). The teacher giving asking and answering techniques, and she asked to the students in Javanese language as the students first language: 'Do you have eyes?, do you have hands?' and continue some other body parts. Then the students answered: 'Yes, I have', and the teacher later give the question: 'can you ke them?', and the students said, 'No, I can not'. Then the teacher asked again: 'So, who made them?' By using these techniques and inventing such kind of previous questions, the students were lead to know that they know about God who create their body parts. These were lead to teachers' understanding on *Tauhid Rububiyah* (God as the creator, giver of fortune, giver of health, etc) for the students.

Moving to other aspect of values, in Islam, *Asmaul Khusna* are the good and the beautiful name of God. The version of Al-Quran surah *Al-Isra* (17: 110) provide the important thing that Moslem need to recite the *Asmaul Khusna* as the preliminary component before praying. The Islamic scholar had discussed and interpreted these name which resulted into ninety nine names. Every Monday and Tuesday, the students were reciting *Asmaul Khusna* with the teacher. From the observation, there was an activities where students

were colouring the calligraphy of *Asmaul Khusna*.

### 3.3. Good Moslem Character: Loving Al-Qur'an

The Noble of the Al-Quran has its position in Islam as the Moslem Guidance in living at *dunya* (world). Al-Quran was involving Arabic language. The observation in the school resulted the investation of learning Arabic Language as the Al-Quran language. The children were gathering and imitating the teachers' voice in reading *Iqra*. *Iqra* was one of the common book that was used for the children to practice in preparing reading Al-Quran. There was six editions of *Iqra*. The teacher used the first edition of *Iqra* which contain understanding the letter of Arabic Language. The students were accustomed to hear and reand the Arabic letter. The practice of reading *Iqra*' implemented as Wednesday Islamic routinity.

Loving A-Quran was not only stopped at knowing its letters but also involving memorizing (*Tahfidz*) it. For Thursday routinity, the children were asked to memorize short *Surah* in Al-Quran. The memorized surah to the children arrived at *An-Nass*, *Al-Falaq*, *Al-Ikhlās* and *Al-Lahab*.

From the observation, the short surah that always recited by the students was short *Surah* of *Al-Ashr*. The surah were recited together after the learning activities was finished before performing *hamdalah* and *du'a of Kafaratul Majlis*. The students were very enthusiastic and reciting surah *Al-Ashr* loudly. Since they did not know its meaning, so that the teacher said that *Al-Ashr* was intended to be implemented in the class as the habituation to the students.

### 3.4. Good Moslem Character: Loving the Prophet

"Indeed, Allah confers blessing upon the Prophet, and His angels (ask Him to do so). O you who have believed, ask (Allah to confer) blessing upon him and as (Allah to grant him) peace." (QS. Al-Ahzab: 56)

The Qur'an verse above tried to figure out that as a Moslem, he or she need to respecting the Prophet of Allah. The students in the school are presenting dance combining with the shalawat as the saturday routinity. It was implemented as the motivation for the students before doing the learning activity. Performing *badar shalawat* was acted as the practice to love the Prophet of Muhammad as the example of the goodness figure

in Islam. The *shalawat* was presented in the class along with dancing *Saman* in simple movement, which was one of the Indonesian dance from Aceh. The teacher as the guidance and the students imitated her.

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| <p><i>Sholatulloh salamulloh</i><br/><i>Alatohaa Rasulillah</i><br/><i>Shalatullah Salamullah</i><br/><i>Ala yasin habibillah</i><br/><i>Tawasalna bibismillah</i><br/><i>wabilhadi Rasulillah</i><br/><i>Wakullimujahidilillah bi</i><br/><i>ahlibadri yaAlloh</i></p> | <p>Allah <i>Shalawat</i>, and His blessing,<br/>Hopefully be upon the <i>Yasin Habibillah</i>,<br/>We (do) tawassul in the name of Alah and by the guide, Prophet of Allah,<br/>And by all of the people who struggle based on the Allah way,<br/>And the <i>Badar ahl</i>, ya Allah</p> |
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### 3.5. Good Moslem Character: Being *Shalih* Kid

Etymologically, the word *shalih* comes from the Arabic word which means to avoid badness. Righteousness means an action that is not destructive or contains elements of damage. Then a righteous person means a person who is spared from things that are bad. What is meant is of course his behavior and personality, which includes his words, attitudes, deeds, even his thoughts and feelings.

Goodness is done as an expression of obedience to the God. That is, the personality or doing goodness is not only because of the demands of ethics, but also on completely awareness as a servant of God to do goodness. In every action, *shalih* person also always pay attention to the rules and laws of religion, such as *halal* (allowed rules) and *haram* (forbidden rule), or obligatory and *sunnah* (life style of Prophet).

The concept of *shalih* is taught in the kindergarten by inventing the motivational words called as *Tepuk Anak Shalih* (Clap of *Shaleh* Kid). The words was formed into yelling and clapping which was guided by the teachers. The teacher stated that the yell was not practiced everyday, but in one week it was not leaved from the classroom activity, particularly before ending the classroom learning. Below is the following statements.

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| <p><i>Tepuk anak sholeh,</i><br/> <i>Aku anak sholeh,</i><br/> <i>Rajin shalat,</i><br/> <i>Rajin ngaji,</i><br/> <i>Orang tua ditaati,</i><br/> <i>Para guru dihormati,</i><br/> <i>Cinta Islam sampai mati,</i><br/> <i>Lailahailallah</i><br/> <i>Muhammadurrasulullah,</i><br/> <i>Yes</i></p> | <p><i>Shalih</i> Kid clap,<br/> I am the <i>shalih</i> kid,<br/> Praying diligently,<br/> Reading (Qur'an)<br/> diligently,<br/> Obedient to the parent,<br/> Respect to the teacher,<br/> Love Islam until dead,<br/> I testify that there is no<br/> god but Alloh, Muhammad<br/> is the messenger of Alloh<br/> Yes</p> |
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#### 4. Discussion

The religion is a model, complete, and universal plan which can be the guidance for human being in all of cultural, scientific, economical and social dimensions and preparing a guideline for better living and more advanced (Purrostami, 2012). In this case, religious input was shared as the accustomed activity that was invented to the children. The children were acquired to have the life style of truly Moslem, which followed the *sharia*' (Islamic rule). Starting the religious input in the young age was not banned since the input was related to the goal of good life and moral values. The children were acquired to be the students that have guidance in life, not deciding everything based on their need.

In the context area of Singapore, the study which involved in the 5 up to 8 years old Moslem children provided the sign that the existence of Islamic worldview should be existed. By not only memorizing Qur'an activities (*tahfidz*) there was the Islamic values and practices which should be age-appropriate. Thus, an Islamic value in a learning program was needed to be perceived as holistic in recognizing the roles of cognitive (thinking), affective (feeling), and spiritual (reflective). In other words, a *Moslem* need to be aware of responsibility to both God and World around enjoined in Islam (Bakar, 2012). This study found the application the responsibility to the God and the World in which students not only practicing the obligatory worship such as *shalah*, and memorizing *Surah* of Al-Quran, but also putting away the shoes, hand kissing, and giving *salam* (greeting) as the implementation of *akhlaq* values.

Referring to the study form Malaysian context, there were similarities and differentiation aspect of the study result. The same situation occurred were the implementation of hand kissing, putting away the students' shoes, *syahadat* input (Borhan, 2004).

The difference that was figured out in this study that the completing of greeting or *salam* just only implemented in the classroom only. In the outdoor classroom situation the kindergarten there were found the hand-kissing aspect only, and both the students and the teachers did not greet or give *salam* each other. Thus, the study from Malaysia can be the additional implementation of Islamic values particularly in the term of *akhlaq* to be inputted in the Indonesian kindergarten of Tarbiyatul Banin 28. In term of *shalah* (worship), the Malaysian study capture the acquiring of *shalah dhuha* or sunnah prayer, which actually if the *shalah* does not performed, there was no sin for the Moslem. In the investigated school, teacher did such kind of the evaluation of obligatory *shalah* by practicing it.

There was a study which emphasized why the systematic teaching and Learning Islamic should be implemented. The first steps which include the induction of *Surah Al-Fatihah* revealed that the teacher will be provided by the well prepared lesson. The last steps which involve the induction of *Surah Al-Ashr* and prayer resulted in the indication of students who expected in understanding the important conclusion and ready to do the next classroom activities such as home work. Other statements provided that in term of analytic reflective, beside proper plan to be systematic Islamic learning the Induction *Surah Al-fatihah* and prayer were required. The same important position was also stated for the analytic reflective by reciting *Surah Al-Ashr* (Lubis et al 2010). Thus, in term of this study, the completing of prayer, *Surah Al-Fatihah*, and *Surah Al-Ashr* were found in the component of daily in Islamic teaching.

The finding in the Indonesian Islamic kindergarten school in Palopo shared the limitation on the Islamic values application that the textbook used in the school was not standardized (Saputra, 2014). It therefore, the study offered the suggestion that the Islamic textbook which was standardized from the Educational Minister was required to facilitate the Islamic values of young Moslem in Indonesia. The study also gave the view that the school of Tarbiyatul Banin 28 in Javanese region was more fortune with the facilities compared to the school in Palopo.

In the discussion on the distinction of teaching morally and teaching morality, when teacher teaches morally, he or she is teaching morality in the same form. A teacher can teach morality

without being a moral person (Fenstermacher et al, 2009). What had been found in the study was the teachers knew how to serve their role as teaching morally. It is due to the many activities which involved the activities of students who imitated the teachers. The teacher gave the example of wearing the Islamic costume in which the aims was to respecting other not to see the *aurat* (body part that must be closed). The teachers also gave the example of putting away their shoes and greeting other with *salam*.

In term of Nigeria country, a suggestion arrived at the statement that the children should be encouraged to think about and discuss what may be benefit of harm of certain action. It helps the children to figure out the benefit of Islamic practice (Lemu, 2002). From the Nigerian study, the same suggestion also resulted for this study. There should be the intensive day where students were acquired why they should do the *shalah* (obligatory worship), giving *salam* to other, and other Islamic practice. This study found that the encouraging process for children required more time in the teaching learning process. The suggestion was resulted because of the observation result that the task-based were spent most of the learning activities.

Encouraging the learner spirituality delivers a style of education infused with respect, relationship, reciprocity, and rewards. Fostering learner spirituality means endorsing a communal reciprocated learning culture, which is a unifying process, sparking group rapport and learner kinship with the classroom. Such classroom connectedness creates an emotionally and spiritually vibrant atmosphere where everyone is releasing and receiving each other's positive energy. Each student feels a sense of belonging and knows that all students are care each other as well as care the teacher. Student's possession of the type of healthy learning spirit is a predetermining factor for a students' overall success and wellbeing in the classroom, because such an environment creates fecund condition for individual and communal learning (Preston, 2012). This study found that the respect and relationship mostly placed attention during the observation was taken. The Islamic values particularly in the input of *akhlaq* indicated that students' closed relationship with the teacher was formed. The closed relationship in term of teacher as imitator of the students lead to the respectful classroom situation.

## CONCLUSION AND SUGGESTION

The findings of the research provided that there was a possibility and positive implementation on the islamic values done in Islamic Kindergarten School of Tarbiyatul Banin 28. There were the complete implementation of Islamic values from the part of encouraging: 1. the *akhlaq* (obligation, duties, and responsibilities set out based on Islamic law); 2. the *adab* (the values and manners associated with good upbringing); and 3. the good character as Moslem. By the supported facilities and textbook, the values result can be served contiuously to create Islamic education.

The implementation of the Islamic values in this study were not recommended to straightforwardly practiced in every school of young Moslem. The teacher who intend to apply the value must consider the factor of situation and the need of the parents of the children. In a short view, there was the evidence where the school in the certain context have limited facilities, so that the values taken should be determined in line with the facilities.

Beside taking the positive result, the implication in teaching based Islamic way were offered from understanding the flow of the Islamic values implementation. The implementation found were integrated in the routinity program that was decided from the teacher as the initiative person. Teacher who read this study hopefully be able to take the lesson and to practice on inserting the religiosity concept in teaching young Moslem. The students were not measured the improvement of their good or bad character in this study. In effect, the religious adaptation in the school created restriction to the students to pose the wrongdoers, sinner, or even harmful action in the school.

Arrived at the last summary, it can be stated that there is always need the continuing study that discuss the type of Islamic education improvement in which the responsibility is not only for the teacher but also the other Indonesian Moslem researcher. Their effort in investigation the Islamic case is aimed to create the strong Islamic community not only in Indonesia country but also in the world.

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