Tutuk Ningsih_3680

by Tutuk Ningsih

Theological Values Internalization in Central Learning Management at Kindergarten

Tutuk Ningsih
Fakultas Tarbiyah dan Keguruan, IAIN Purwokerto, Indonesia
tutuk@iainpurwokerto.ac.id

Novan Ardy Wiyani
Fakultas Tarbiyah dan Keguruan, IAIN Purwokerto, Indonesia
fenomenajiwa@gmail.com

Abstrak

Orangtua semakin menyadari akan urgensi kecerdasan spiritual bagi anaknya. Kecerdasan spiritual adalah kemampuan pada diri seseorang untuk senantiasa menghadirkan Tuhannya di setiap aktivitasnya. Berbagai studi menunjukkan bahwa kesuksesan pada seseorang sebagian besar ditentukan oleh kecerdasan spiritualnya. Orangtua pun menginginkan agar guru mampu mengembangkan kecerdasan spiritual anaknya. Keinginan tersebut direspons oleh kepala TK al-Irsyad al-Islamiyyah Purwokerto dengan melakukan pengelolaan pembelajaran sentra yang berbasis pada nilai teologis. Penelitian kualitatif ini ditujukan untuk mendeskripsikan internalisasi nilai teologis dalam manajemen pembelajaran sentra di TK al-Irsyad al-Islamiyyah Purwokerto. Data dikumpulkan menggunakan teknik wawancara, observasi, dan dokumentasi kemudian dianalisis dengan teknik analisis data model Miles and Huberman. Hasil penelitian menunjukkan bahwa internalisasi nilai teologis dalam manajemen pembelajaran sentra dilakukan melalui lima upaya. Pertama, internalisasi nilai teologis ke dalam visi dan jaminan mutu lulusan. Kedua, internalisasi nilai teologis dengan menyelenggarakan sentra ibadah. Ketiga, internalisasi nilai teologis dengan mengintegrasikan agama dan sains ke dalam tema pembelajaran. Keempat, internalisasi nilai teologis melalui kegiatan pembiasaan. Kelima, internalisasi nilai teologis melalui kegiatan bercerita tentang Nabi dan Rosul serta para sahabat Nabi. Implikasi dari dilakukannya penelitian ini adalah memberikan deskripsi kepada peneliti lain untuk meneliti tentang kurikulum PAUD yang mampu mengintegrasikan agama dan sains pada pembelajaran tematik dengan menggunakan pendekatan sentra.

Kata kunci: Sentra, Pembelajaran, Teologis, Nilai

Abstract

Parents are more aware of the urgency of spiritual intelligence for their children. Spiritual intelligence is the ability of a person to always manifest his God in every activity. Various studies show that one of the success factors of people is mostly determined by their spiritual intelligence. Parents also want the teacher to be able to develop their children's spiritual intelligence. This desire was responded to by the head of kindergarten al-Irsyad al-Islamiyyah Purwokerto by managing the learning center based on theological values. This qualitative research is intended to describe the internalization of theological values in the management of learning centers in kindergarten al-Irsyad al-Islamiyyah Purwokerto. Data were collected using interview, observation, and documentation techniques and then analyzed using the Miles and Huberman data analysis technique. The results showed that the internalization of theological values in the management of learning centrals was carried out through five attempts. The first attempt is the internalization of theological value into the vision and quality assurance of graduates. The second is the internalization of theological values by organizing ritual centers. The third is the internalization of theological values by integrating religion and science into learning themes. The fourth is the internalization of theological values through habituation activities. The fifth is the internalization of theological value through the activities of telling stories about the Prophet as well as the Companions of the Prophet. The implication of doing this research is to provide descriptions to other researchers to examine the early children education curriculum that is able to integrate religion and science in thematic learning using a center approach.

Keywords: Central, Learning, Theological, Values

INTRODUCTION

Industry 4.0 has brought forth many advantages and challenges for human being (Leong, et.al, 2020). Education is one of the fields that is affected by various changes caused by the 4.0 industrial revolution. These changes resulted in various innovations in the field of education. The resulting innovation always involves technological aspects in it (Mubarak and Petratie, 2020).

The use of increasingly sophisticated technology makes education can be carried out optimally to educate students (Ellahi, et.al, 2019).But on the other hand, the aspect of moral development in students is starting to be neglected.Ignoring the morality aspect is a dilemma for observers of character education.This is a real challenge that must be faced by educational institutions in the present and in the future (Cowie, et.al, 2020). When the challenge cannot be faced, education will only produce graduates who have intellectual intelligence but are weak in spiritual intelligence (Pane and Rina Patriana, 2016).

There is a statement that is now developing in the field of education, where the statement has shown the importance of religious education and character education in the era of the industrial revolution 4.0. The statement reads "religion in Indonesia has lost its ethics, and education in Indonesia has also lost its character". Examples of cases that seemed to have confirmed that religion had lost its ethics were cases of violence that occurred in the province of Central Java in the first six months of 2014. These cases were cases of violence related to the establishment of the *Gereja Injili di Tanah Jawa(GITJ)* or Evangelical Church in the Land of Java in Dermolo, Jepara. Other cases include the destruction of Hindu worship places in Giriloka Hamlet, Girimargo Village, Miri District, Sragen Regency. Another example of cases are frequent clashes between the residents with the *Front Pembela Islam (FPI)* or Islamic Defenders Front members in Wonosobo district, the dissolution of the Qur'anic Interpretation Assembly study (MTA) in Megoten Village, Kebonagung District, Demak Regency and the refusal of a visit by Habib Rizieq in Bonang District, Demak Regency. Besides that, outside of Java, there were attacks and burning of places of worship that occurred in Papua during the Eid al-Fitr in 2015 and others (Ghufron, 2016).

Religion in essence has a very vital function in human life. This is because religion is a value system that has various norms that govern the behavior patterns of its adherents, both in their lives as individuals and in their lives as social beings. It has made religion a way of life and at the same time as a giver of solutions to the emergence of various problems in human life (Ulya, 2016).Religion by followers is used as a motive to provide a sense of security, comfort, and status or social support. Religion gives people the need to find meaning in a life filled with compassion. (Ghufron & Suminta, 2018).

Religious education institutions are a form of transformation of religious knowledge in students that are carried out formally (Rusdiyanto & Gonibala, 2019). In the perspective of Islamic education, to produce students who have positive religious motives, education must prioritize aspects of character formation. Character building for students is based on three basic values. First, education does not dichotomize between general science (human science) and religious sciences (theology science). Second, education ideally has a plurality-based education character. Third, education must be able to produce a democratic system in education (Masamah, 2016).

To produce educational practices that can accommodate the three basic values above, learning practices must be able to internalize theological values. Based on the results of preliminary observations made by the author in kindergarten of al-Irsyad al-Islamiyyah Purwokerto it can be seen that the theological value has been internalized into students through the implementation of learning centrals. Central learning activities are managed in such a way that can lead children to have confidence that they are always under supervision and seen by Allah SWT and are always bound to the laws (mandatory, sunnah, mubah, makruh, and haram) that He sets. This belief makes the students have positive religious motives. Based on that, the authors are interested in conducting research aimed at describing the internalization of theological values in the management of learning centers in al-Irsyad al-Islamiyyah kindergarten Purwokerto. Based on these objectives, the formulation of the problem in this study is the internalization of theological values in the management of learning centers in kindergarten of al-Irsyad al-Islamiyyah Purwokerto.

Five studies have correlation with the author's research. The first example is a research conducted by Subiyantoro titled Development of Humanist-Religious Values Based on Madrasah Culture. His research was motivated by the low actualization of human-religious values in students in Madrasah Aliyah in Kulon Progo and his research aims to find a model of education based on the values of madrasa culture in the Madrasah Aliyah in Kulon Progo. (Subiyantoro, 2013). There are two fundamental differences between Subiyantoro's research and the author's research. If Subiyantoro's research focuses on the internalization of human-religious values based on the culture in madrasas, this author's research focuses on internalizing theological values in the management of learning centers in kindergarten. Then, another difference is the humanist-religious values developed in Subiyantoro's research are sourced from madrasa culture formed through the application of madrasa regulations and madrasa management practices at the MA in Kulon Progo, while the theological values developed in this research are sourced from Islamic teachings that are believed by citizens school in al-Irsyad al-Islamiyyah Purwokerto Kindergarten.

The second research is Mukhamad Murdiono's research with the title of Strategy for Internalizing Religious Moral Values in the Learning Process in Higher Education. He revealed that religious moral values were internalized in the form of devotion,

honesty, sincerity, and responsibility (Murdiono, 2010). If Mukhamad Murdiono's research focuses on the study of internalizing religious moral values, the author's research focuses on the internalization of theological values. Internalization of religious moral values in Mukhamad Murdiono's research was carried out at the tertiary level. Internalization of religious moral values is carried out using exemplary strategies, analyzing problems or cases, instilling contextual educative values, and reinforcing existing moral values. Meanwhile, the internalization of theological values in the author's research was carried out at the level of early childhood education. Internalization of theological values is carried out through the formulation of vision and quality assurance of graduates, learning activities at centers of worship, integration of religion and science on each learning theme, as well as by habituating and telling stories about the life of the Prophet and his followers.

The third research is by Ajeng Putri Pratiwi, Rika Kurnia, and Nopiana entitled The Effect of Learning Center for Natural Materials on the Science and Speaking Ability of Group B Children in Kindergarten. The research was carried out in group B in kindergarten PGRI 3 Pandaan and kindergarten PKK V Pandaan with an experimental group of 44 children and a control group of 40 children (Pratiwi, 2017). Ajeng Putri Pratiwi's research, Rika Kurnia and Nopiana and the author's research together make the learning center the object of study in the study. The difference is if Ajeng Putri Pratiwi, Rika Kurnia, and Nopiana's research focus on natural material centers, while the author's research focuses on worship centers. Ajeng Putri Pratiwi, Rika Kurnia and Nopiana studied the contribution of learning activities in natural centers to the ability of science and speech, while the authors examined the contribution of centers of worship in internalizing theological values.

The fourth is from Nanik Suratmi and Uun Munhaji entitled Learning Model 'Unfold Circles' to Build Character Education and Potential Children in PAUD Institutions. This study aims to obtain a description of the results of the application of the Unfold Circles Model in different regions, where this research proves that this model can develop and improve the basic intelligence and character competence of early childhood, and restore the intrinsic function of Early Childhood Education as a 'park which is wonderful for learning through play '. (Suratmi & Munhaji, 2015). The similarity between the research of Nanik Suratmi and Uun Munhaji with the author is

that they both study the application of the center learning approach in learning at the level of early childhood education. While the difference is the research of Nanik Suratmi and Uun Munhaji makes the learning center approach as a medium to improve students' intelligence and character competence. Meanwhile the author's research makes the central learning approach as a medium for internalizing theological values.

The fundamental thing that distinguishes the author's research from previous studies is the integration project of religion and science conducted by PAUD institutions through the internalization of theological values in learning centers.From this study, a conceptual-practical description of the integrative center learning model will be obtained. This is what is novelthy in this research.

This study uses a qualitative approach that is natural. This study took place in the kindergarten of al-Irsyad al-Islamiyah in Purwokerto. The author chose the kindergarten as the study area because this kindergarten became a pilot kindergarten in the implementation of learning centers for other kindergartens in Banyumas district, Central Java province. The data sources included the head of al-Irsyad al-Islamiyyah Kindergarten, teachers, and students. Data in this study were collected using structured interview, observation, and documentation. To produce credible data, the researcher used triangulation techniques. Then, the data were analyzed using the Miles and Hubermen model of data analysis techniques, namely by performing data reduction, data presentation, and verification.

THEOLOGICAL VALUES INTERNALIZATION IN CENTRAL LEARNING MANAGEMENT

Theological Values

Theological values describe the relationship between humans and their God. The relationship between man and his God is in the form of worship carried out in his daily attitude. With this worship, religion as a credo system (belief) as well as a value system can make a human life orderly, inter-human life orderly, and life between humans and their environment also become organized (Suminta, 2017). It is this order which then makes human life dynamic and harmonious. The main key to that order is obedience which in Islamic terms is called taqwa. That makes the essence of theological value is obedience. A Muslim's compliance is reflected in his belief in the six pillars of the faith,

his observance of carrying out the five pillars of Islam and his ability to become a Muslim of character (ihsan). That makes theological values not only describe the relationship between a man and his God, but also describe the relationship between humans and other humans and the environment (Sanusi, 2015).

Central Learning Management

When children are under five years old, the education they get comes from the education provided by their parents. However, after a 5-year-old child , they start studying in kindergarten. Thus the child receives education from two sources, namely from his parents and from his teachers. That year was the first time they had received education from two sources, from two educators, from two different places and settings (Rahman, 2013). The education provided by parents is certainly different from what is given by the teacher. Education conducted by parents is mostly in the form of care, while education conducted by teachers takes the form of learning activities.

Learning activities at the Early Childhood Education level are held with the aim that early childhood growth and development take place optimally. Optimal growth and development in early childhood will deliver it to become individuals who have intelligence. There are nine intelligences developed in early childhood learning, namely verbal-linguistic intelligence, logical-mathematical intelligence, visual-spatial intelligence, musical intelligence, kinesthetic intelligence, natural intelligence, intrapersonal intelligence, interpersonal intelligence, and spiritual intelligence (Chamidiyah, 2015). From the nine forms of intelligence, learning activities are carried out using a central learning approach.

The approach to learning centrals is known as Beyond Centrals and Circle Time (BCCT). In term, the central means a child's play zone or area which is equipped with a set of play equipment that has the function of an environmental footing needed to support children's development in three types of play, namely playing sensory-motor or functional play, role playing, and playing development. Based on the three types of play, several centrals can be held in learning activities, namely preparatory centrals, beam centrals, technology centrals, art centrals, science centrals, role playing centrals, technology centrals, and religious centrals. Learning activities at each central are carried out through three steps, footing before playing (for 15 minutes), footing during play (for

60 minutes), footing after playing (for 30 minutes), eating lunch together (for 15 minutes) and closing activities (during 15 minutes). On a foothold during play children will learn various themes and sub-themes that are tailored to the characteristics of each central (Asnawati, 2014).

Four class characteristics use a central learning approach. First, in the classroom there is cooperation, mutual support, and excitement so that learning activities become fun. Second, learning is carried out in an integrated way, using various learning resources, and children also learn actively. Third, learning is carried out with fun, not boring, and there is a sharing with children. Fourth, so that children can learn optimally, the teacher teaches in creative ways (Masruroh, 2014).

In implementing the learning central approach the teacher brings the real world into the classroom and encourages children to make connections between the knowledge they have and their application in their daily lives. The goal is that children get knowledge and skills from a limited context, little by little, and from the process of trying themselves, as a provision to solve problems in their lives as members of society now and in the future. The learning environment in the learning central approach is designed using child-centered concepts so that it encourages children to be able to explore what they already have and then can create new things. By applying this learning central approach, children will learn optimally. Learning becomes more meaningful because children experience what is learned, not just knowing, learning becomes more meaningful and memorable. The learning central approach sees playing as the most appropriate vehicle and is the only vehicle for children's learning, because besides being fun, playing from an educational perspective can be a vehicle for active and creative thinking for children (Syah, 2017).

In the 2013 curriculum, the use of the central learning approach is supported by the use of scientific learning strategies. Scientific learning strategies describe the instructive design of educational stimulation that is varied and imaginative for children planned and organized by the teacher systematically (Suyadi, 2019). Scientific learning strategies emphasize the dimensions of observation, reasoning, discovery, validation, and explanation of truth. Scientific learning strategies emphasize the importance of collaboration and collaboration between children in solving learning problems. Systematic activities in scientific learning strategies include observing, asking, trying,

processing, presenting, concluding, and. In order for the central learning approach and scientific learning strategies to be implemented effectively and efficiently to achieve the stated learning goals, the teacher must have the ability to manage the central's learning. The ability of teachers to manage learning centrals is largely determined by their pedagogical and professional competencies. The vitality of managing the central's learning then requires the teachers to collaborate in developing the central's learning tools and organizing and evaluating the central's learning activities.

THEOLOGICAL VALUES INTERNALIZATION IN CENTRAL LEARNING MANAGEMENT AT AL-IRSYAD AL-ISLAMIYAH KINDERGARTEN PURWOKERTO

Implementation Theological Values Internalization in Central Learning Management

Based on the results of interviews, observations, and documentation it can be seen that the internalization of theological values in the management of learning centers is done through five attempts, including:

The Internalization of Theological Value Into The Vision and Quality Assurance of Graduates

Vision is the ultimate goal to be achieved by an organization. As the ultimate goal, vision is ideal. From the results of research documentation, it can be seen that the vision of al-Irsyad al-Islamiyyah kindergarten Purwokerto is to produce a generation that is pious, healthy, intelligent and useful. Based on this vision, it can be seen that the implementation of early childhood education in al-Irsyad al-Islamiyyah kindergarten Purwokerto basically has four targets, namely producing graduates who are pious, producing healthy graduates, and producing intelligent graduates. The pious, healthy, and intelligent graduates will then become human beings who are beneficial to other humans and their environment. A human who is beneficial to other humans is basically a character. A character is a person who can actualize character values because basically character values are something that is beneficial to one person and others and their environment. The basis for being a useful person is skill. That is why al-Irsyad al-

Islamiyyah Kindergarten Purwokerto put the word "pious" in their vision at the beginning, after that only the word healthy and intelligent continued.

Based on the results of interviews with the head of kindergarten al-Irsyad al-Islamiyyah Purwokerto it can be seen that the vision was formulated jointly between management, the teacher and staff as well as the parents of students. The management together with the teacher and staff to accommodate the wishes and expectations of student guardians associated with the achievement of children's learning outcomes. Student guardians want their children to become pious, physically and mentally healthy children, and have intelligence that can benefit themselves and others and their environment. In an Islamic perspective, piety is for obedience displayed by an individual towards his God. In other words, skill is the fruit that results from the work of children who can actualize theological values.

To produce graduates who are pious, healthy, and smart then Kindergarten of al-Irsyad al-Islamiyyah Purwokerto establishes quality assurance for graduates. From the results of the documentation it can be seen that the quality assurance of graduates at kindergarten of al-Irsyad al-Islamiyyah Purwokerto are as follows: (1) Performing thoharoh and simple dhikr, the indicators are defecating in the bathroom, saying basmalah before the activity, and reading hamdalah after the activity. (2) Being devoted to parents, the indicator is goodbye when leaving and answering parents' calls well. (3) Glorifying the teacher, the indicator is a greeting when meeting. (4) Respect for friends, the indicator is that they want to play with friends. (5) Caring for the environment, the indicator is disposing of trash in its place. (6) Independent, the indicators are wearing and removing one's own shoes and cleaning up one's own urination. (7) Skilled in communicating, the indicators are skilled in saying help, forgiveness, and thanks and can tell experiences with the help of questions. (8) Be good, the indicators are discipline, honesty, and self confidence. (9) Getting to know Arabic, the indicator is memorizing 40 Arabic words and their meanings. (10) Getting to know English, the indicator is memorizing 40 English words and their meanings. (11) Knowing computers, the indicator is that you can write your name with a keyboard, and can play educational software in kindergarten. (12) Has academic ability, the indicator is that it can read hijaiyah letters with the title of fatha and memorized al-Fatihah and 4 short letters; can carry out the prayer movement, memorized 4 hadiths and 10 prayers.

Based on the quality assurance of graduates above, especially in points 1, 2, 3, 8, and 12 it can be seen that obedience is the theological value that is intended to be internalized to children. From the results of interviews with teachers it can be seen that obedience then becomes a priority in shaping the character of children. Obedience as part of theological value when it can be actualized will lead children to become disciplined, honest, independent, and tolerant individuals.

There are two theological values internalized in the management of learning centers in the al-Irsyad al-Islamiyyah Purwokerto Kindergarten. Both theological values are basic values and operational values. The basic value in theological value is obedience. Obedience is a basic value function to move the operational value in theological value. This means that the actualization of obedience carried out by children will produce operational values, including discipline, responsibility, independence, and mutual respect. Possession of basic characters and operational characters can make children have spiritual intelligence (Suratmi & Munhaji, 2015).

Internalization of theological values can be done by the teacher in the management of learning centers because the kindergarten vision does lead to the formation of a religious child's personality, namely the personality of a pious child. Achievement in children is achieved by the attitude of a child who is obedient to his God, obedient to his Prophet, obedient to parents, and obedient to his teacher. Obedience carried out by a child has made it easier for parents and teachers to discipline children, train children to be personally responsible, foster and develop independence in children, and educate children so that children become friendly and personal. According to Murdiono (2010), the formation of obedient, disciplined, responsible and independent character through learning activities will be more effectively carried out if it is supported by giving examples from teachers.

The vision that leads to the formation of religious children's personalities, that is, should be strengthened by the formulation of graduates' quality assurance which also leads to the formation of religious children's personalities. The vision and quality assurance of graduates in the implementation of learning center management is used as a basis for internalizing theological values in children. This means that the vision and quality assurance of graduates at Al-Irsyad al-Islamiyyah Kindergarten are positioned as policies of the leadership that underlies the teachers to internalize theological values in

the management of learning centers.The results of Subiyantoro's research (2013) reveal that the school's vision not only has a function as a description of the ultimate goal, but also has a function as a foundation in developing learning activities and school culture that can support the implementation of conducive learning activities.

Internalizing Theological Values by Conducting and Organizing Learning in Centers of Worship

Some centrals held by teachers in al-Irshad al-Islamiyyah Purwokerto Kindergarten are preparation centrals 1, preparation centrals 2, music centrals, cooking centrals, creative centrals, role playing centrals, technology centrals, beam centrals, and worship centrals. Not all kindergartens, especially private kindergartens, are able to organize learning by using a central learning approach. The contributing factor is that in applying the learning central approach, it requires a balanced number of teachers with a number of children in one class, adequate play facilities and infrastructure, and not a small amount of cost is needed. Al-Irsyad al-Islamiyyah Purwokerto Kindergarten is not only able to organize learning with a central learning approach but also able to organize learning at a worship center. Not all kindergartens that are able to organize learning with the central learning approach have the motivation and ability to hold and hold learning activities at the worship center.

Based on the results of interviews with the head of kindergarten, it can be seen that what motivates to open and organize learning activities in worship centers is that the achievement of the vision and quality assurance of graduates can be done more effectively and efficiently. Based on the results of the documentation it can be seen that the objectives of holding learning in worship centrals are: (1) to motivate children in worship, (2) to introduce religious and moral values, (3) to introduce religious knowledge in accordance with the stages of child development, and (4) to foster a love for Islam. These goals can be achieved when theological values can be actualized by the child. These theological values include obedience, discipline, responsibility, honesty and mutual respect.

Based on observations it can be seen that the internalization of the five theological values is carried out when children learn at a center of worship at the stepping stage before playing, footing during play, and footing after playing. When the author made

observations on learning activities at the worship central for the theme of "recreation of the gift of God" with the sub theme "visiting the mosque" it can be seen that at a stepping stage before playing the teacher shows a picture of the mosque to children then the teacher motivates the child to ask about the function of the mosque. The activity is intended so that children know the mosque and grow in love for the mosque. Children's love of the mosque will make children not hesitate to worship in the mosque.

During playing time, the teacher explains about the activities normally carried out in the mosque, guides the child to echo the call to prayer and iqamah, and invites the children to draw a mosque by sticking to the flat shape provided by the teacher. The activity was carried out to internalize theological values in the form of obedience and discipline, especially obeying Allah SWT and discipline when praying. Whereas in the stepping stage after playing the teacher asks the child to tidy up his playing tools, tell his experiences when playing, and express his feelings when playing. The teacher also affirms the child's behavior, conveys what activities will be carried out tomorrow, then leads the child to wash hands, pray, and eat together. As a form of obedience to their God, children pray when entering and leaving the bathroom to wash their hands, they are also willing to wait in line waiting for their turn to wash their hands. The obedience of children to God is also shown when the child prays before and after eating and is grateful for the food that has been given by his God.

Internalizing Theological Values by Integrating Religion and Science into Learning Themes

At the level of early childhood education learning activities are carried out not in the form of providing subjects but in the form of providing learning themes. Another term is thematic. Learning themes are formulated and given to children based on the child's experience and circumstances in the environment around the child, the level of complexity of the theme, children's interests and children's growth and development. Based on the learning themes that have been formulated then a learning sub-theme is made and the scope of the material for each sub-theme.

Based on the results of research documentation it can be seen that the internalization of theological values by integrating religion and science into learning themes is carried out by connecting general concepts on themes with theological

concepts. For example the concept of animals that are combined with the concept of God so that the theme "animal created by God", and others. The themes are then broken down into sub-themes and the scope of the material.

Following are two examples of sub themes and material coverage for the theme "animals created by God": (1) Sub theme 1: wild animals created by God. The scope of material includes the creator of wild animals, verses of the Qur'an relating to wild animals, parts of wild animals, wild animal food, the danger of wild animals, and the benefits of wild animals such as ants, butterflies, bees, spiders, dragons, rhinos, horses, nil and piranhas. (2) Sub-theme 2: pets created by God. The scope of material includes the creator of pets, verses of the Qur'an relating to pets, pet parts, pet food, pet hazards, and the benefits of pets and the benefits of pets as sacrificial animals. These animals such as fish, cats, rabbits and birds. Based on the results of interviews with teachers it can be seen that basically the integration of religion and science into learning themes is carried out to ensure that the material on each theme and sub-theme can be used as a medium for internalizing theological values to children.

The learning center used a thematic approach. The results of research by Ajeng Putri Pratiwi, Rika Kurnia and Nopiana (2017) reveal that in the implementation of learning centers, teachers are given the authority to develop each learning theme in each center.At each center there are the same learning themes, what differs are the sub-themes and the scope of the learning materials.Sub themes and the scope of learning material in each center differ according to the characteristics of each center.

The learning themes in the preparatory center 1, preparation center 2, role playing center and worship center and other centers are the same but the sub-themes and the scope of the material are different. Even so the sub-theme and scope of the material in each center still leads to the internalization of theological values. This is because in every learning theme in each center, integration between religion and science is carried out by connecting the general concepts on the theme with theological concepts. This means that basically the internalization of theological values can not only be done by holding and holding centers of worship but can also be done in all centers. That is what later became a weakness in the internalization of theological values in the management of learning centers in al-Irsyad al-Islamiyyah Purwokerto kindergarten. To overcome these weaknesses, the authors suggest to other researchers to conduct research related to

the internalization of theological values in all centers in kindergarten al-Irsyad al-Islamiyyah Purwokerto.

Internalizing Theological Values Through Habituation Activities

Habituation activities for children are carried out in an integrated manner with the implementation of learning centers. Habituation activities for children are carried out programmatically and spontaneously. Based on observations it can be seen that habituation activities that are carried out programmatically include greeting, dhikr in the morning, praying before learning, murojaah, memorizing the Qur'an, performing ablution, and praying duha. The habituation activities are carried out at the opening stage before the central learning activities are carried out.

The greeting activity is intended so that children are accustomed to greet each other and pray for each other against fellow Muslims. Morning dhikr activities are given to children so that they can become a Muslim who is always grateful for all the gifts that Allah has given him. Praying activities before learning can be used as a medium by the teacher to prepare children to participate in learning activities centrally. Then in the al-Qur'an murojaah activities the children learn to read the Qur'an in groups under the guidance of a teacher. Short letters to Juz Amma (Juz 30) become letters memorized by children.

In the implementation of these habituation activities the child shows his obedience to God and his responsibilities as a Muslim and his discipline in worship. During the rote activity, a child told me that he did not feel bored with memorizing the Qur'an. The success of other children in memorizing the Qur'an becomes motivation for them to be able to memorize the Qur'an. This is also experienced by other children. Here there is a competition that gives rise to a diligent attitude to learn in children. The teacher revealed that there is a reward for children who excel in memorizing the Qur'an. The habituation activity at the opening activity is carried out to internalize theological values in children in the form of obedience, responsibility and discipline. The teacher termed the implementation of the programmed habituation activities with the term "Qur'ani Morning Activities".

Meanwhile, based on observations it can be seen that spontaneous habituation activities are carried out by the introduction of good and bad behavior to children and

motivate children to behave well. From the results of interviews with teachers it can be seen that in the al-Irshad al-Islamiyyah Purwokerto Kindergarten there is a TOMAT (Tolong, Maaf, dan Terimakasih) or saying please, sorry, and thank you habituation . The habit of TOMAT is done to condition the children in the implementation of learning centrals and to shape the personality of the child so that the child becomes a communicative person, polite, and caring for others. Basically, this personality is the result of a child's obedience to his God.

The implementation of learning centers in al-Irsyad al-Islamiyyah Purwokerto Kindergarten is supported by the implementation of habituation activities and the implementation of storytelling activities. Based on that, the theological values internalized in children are carried out through learning center activities, habituation activities, and storytelling activities. All three activities are managed through the learning center management practices.

The Internalization of Theological Value Through The Activities Of Telling Stories About The Prophet and The Companions of The Prophet

Based on observations it can be seen that the storytelling activities of the Prophet and the Companions of the Prophet were carried out before the central's learning activities were closed (closing). This activity is carried out for around 15 minutes. The teacher becomes the party that tells the story. Before the storytelling activity begins, the teacher first asks the children questions about the story that was told at the previous meeting. Besides, before telling a story, the teacher also asked a child to tell a story that he had told at the previous meeting. This is done to strengthen the child's memory of the stories that have been told.

The teacher tells stories about the Prophet and the Companions of the Prophet using various media, such as storybooks, posters, finger puppets, and hand puppets. The children were very enthusiastic about listening to the story from the teacher. The child's enthusiasm made him enter the imagination room to get a picture of the various events told by the teacher related to the life and behavior of the Prophet and his companions. Based on observations it can be seen that what is emphasized by the teacher when delivering story material is to tell about the obedience of the Prophets and the Companions of the Prophet towards Allah SWT. The teacher also tells the results of the

obedience of a people to Allah and His Prophet. Then before ending the story the teacher tells about the consequences of disobedience of a people to Allah SWT and His Prophet. At the end of the story then the teacher explains the wisdom behind the story that he tells.

Based on the results of the interview it can be seen that the teachers avoid telling stories. This is because according to him the tales are fictitious, the truth is not necessarily, and the source is unclear. Fairy tales are of course different from stories about the Prophet and the Companions of the Prophet. Stories about the Prophet and his companions are used as a medium to internalize theological values in children, namely in the form of obedience to Allah SWT and His Prophet.

CONCLUSION

Internalization of theological values in the management of learning centers in al-Irsyad al-Islamiyyah Kindergarten is basically aimed at shaping the character of children. Internalized theological values include basic values and operational values. The basic value in theological value is obedience. While operational values include discipline, responsibility, independence, and mutual respect. The internalization of theological values in the management of learning centers at TK al-Irsyad al-Islamiyyah Purwokerto is based on the vision and quality assurance of graduates. The vision and quality assurance of graduates are then used as the basis for internalizing theological values through the integration of religion and science in themes, sub-themes, and the scope of learning materials in each center. Efforts to internalize theological values are supported by habituation activities carried out at the beginning of the center learning activities and storytelling activities carried out at the end of the center learning activities.

Based on the results of this study, the authors suggest the kindergarten al-Irsyad al-Islamiyyah Purwokerto so that the internalization of theological values in the management of learning centers is not only focused and carried out on centers of worship but also in other centers such as preparation center 1, preparation center 2, technology center and role playing center. This will be very possible because at each center has been carried out the integration between religion and science in the themes, sub themes, and scope of learning material. The implication of doing this research is to

provide descriptions to other researchers to examine the PAUD curriculum that is able to integrate religion and science in thematic learning using a center approach.

REFERENCES

Ahmad Sanusi. (2015). *Sistem Nilai: Alternatif Wajah-wajah Pendidikan*. Nuansa Cendekia.

Chamidiyah, C. (2015). Pembelajaran Melalui Brain Based Learning Dalam Pendidikan Anak Usia Dini. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *10*(2). https://doi.org/10.21043/edukasia.v10i2.795

Ghufron, M. N. (2016). Peran Kecerdasan Emosi Dalam Meningkatkan Toleransi Beragama. *FIKRAH*, *4*(1), 138. https://doi.org/10.21043/fikrah.v4i1.1664

Ghufron, M. N., & Suminta, R. R. (2018). Apakah Beragama Membuat Bahagia? Meta-Analisis. *FIKRAH*, *6*(2), 409. https://doi.org/10.21043/fikrah.v6i2.4081

Jatmikowati, T. E., Angin, R., & Ernawati, E. (2015). Model Dan Materi Pendidikan Seks Anak Usia Dini Perspektif Gender Untuk Menghindarkan Sexual Abuse. *Jurnal Cakrawala Pendidikan*, *3*(3). https://doi.org/10.21831/cp.v3i3.7407

Luluk Asnawati. (2014). *Perencanaan Pembelajaran PAUD*. Bandung: Rosda.

Masamah, U. (2016). Pendidikan Islam, Pendidikan Politik, Dan Dialog Antar Umat Beragama Di Indonesia. *FIKRAH*, *4*(1), 1. https://doi.org/10.21043/fikrah.v4i1.1638

Muhammad FarazMubarak and MonikaPetraite. (2020). Industry 4.0 technologies, digital trust and technological orientation: What matters in open innovation?Technological Forecasting and Social Change, 161 (4). https://doi.org/10.1016/j.techfore.2020.120332

Mukhamad Murdiono. (2010). Strategi Internalisasi Nilai-Nilai Moral Religius Dalam Proses Pembelajaran Di Perguruan Tinggi. *Jurnal Cakrawala Pendidikan*, *Edisi Khusus Dies Natalis*(3), 99–111.

Murty MagdaPane and RinaPatriana. (2016). The Significance of Environmental Contents in Character Education for Quality of Life. Procedia - Social and Behavioral Sciences, 222 (4). https://doi.org/10.1016/j.sbspro.2016.05.153

Ninik Masruroh. (2014). *Manajemen Inovasi Pembelajaran: Studi Multi Situs Penerapan Metode Sentra dan Lingkaran pada PAUD Unggulan Nasional Berbasis Islam di Tiga Kota Jawa Timur*. Mitra Wacana Media.

PaulCowie, et.al. (2020). Smart rural futures: Will rural areas be left behind in the 4th industrial revolution? Journal of Rural Studies, 79 (1). https://doi.org/10.1016/j.jrurstud.2020.08.042

Pratiwi, A. (2017). Pengaruh Model Pembelajaran Sentra Bahan Alam Terhadap Kemampuan Sains Dan Berbicara Anak Kelompok B Di Taman Kanak-Kanak. *JPUD - Jurnal Pendidikan Usia Dini*, *11*(1), 181–200. https://doi.org/10.21009/JPUD.111.12

Rahman, M. M. (2013). Peran Orang Tua Dalam Membangun Kepercayaan Diri Pada Anak Usia Dini. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *8*(2). https://doi.org/10.21043/edukasia.v8i2.759

Rizwan MatloobEllahi, et.al. (2019). Redesigning Curriculum in line with Industry 4.0. *Procedia Computer Science*, 151 (2). https://doi.org/10.1016/j.procs.2019.04.093

Rusdiyanto, R., & Gonibala, R. (2019). Pola Keberislaman Generasi Milenial Manado di era Post-Truth. *FIKRAH*, *7*(1), 95. https://doi.org/10.21043/fikrah.v7i1.4814

Subiyantoro, S. (2013). Pengembangan Model Pendidikan Nilai Humanis-Religius Berbasis Kultur Madrasah. *Jurnal Cakrawala Pendidikan*, *3*(3). https://doi.org/10.21831/cp.v3i3.1622

Suminta, R. R. (2017). Hubungan Antara Tipe Kepribadian Dengan Orientasi Religiusitas. *FIKRAH*, *4*(2), 214. https://doi.org/10.21043/fikrah.v4i2.1884

Suratmi, N., & Munhaji, U. (2015). Model Pembelajaran 'Unfold Circles' untuk Membangun Pendidikan Karakter dan Potensi Anak di Lembaga PAUD. *Jurnal Pendidikan Dan Kebudayaan*, *21*(2), 183. https://doi.org/10.24832/jpnk.v21i2.185

Suyadi, S. (2019). Pendidikan Islam Anak Usia Dini Dalam Perspektif Neurosains: Robotik, Akademik, Dan Saintifik. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *13*(2). https://doi.org/10.21043/edukasia.v13i2.3255

Syah, M. N. S. (2017). Implementasi Model Pembelajaran Dengan Menggunakan Pendekatan Sentra Pada Kelompok Belajar Naneymi Alam Muria Kudus. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, *4*(1), 24. https://doi.org/10.21043/thufula.v4i1.1967

Ulya, I. (2016). Pendidikan Islam Multikultural Sebagai Resolusi Konflik Agama Di Indonesia. *FIKRAH*, *4*(1), 20. https://doi.org/10.21043/fikrah.v4i1.166

Wei DongLeong, et.al. (2020). Enhancing the adaptability: Lean and green strategy towards the Industry Revolution 4.0. Journal of Cleaner Production, 273 (2), 20. https://doi.org/10.1016/j.jclepro.2020.122870
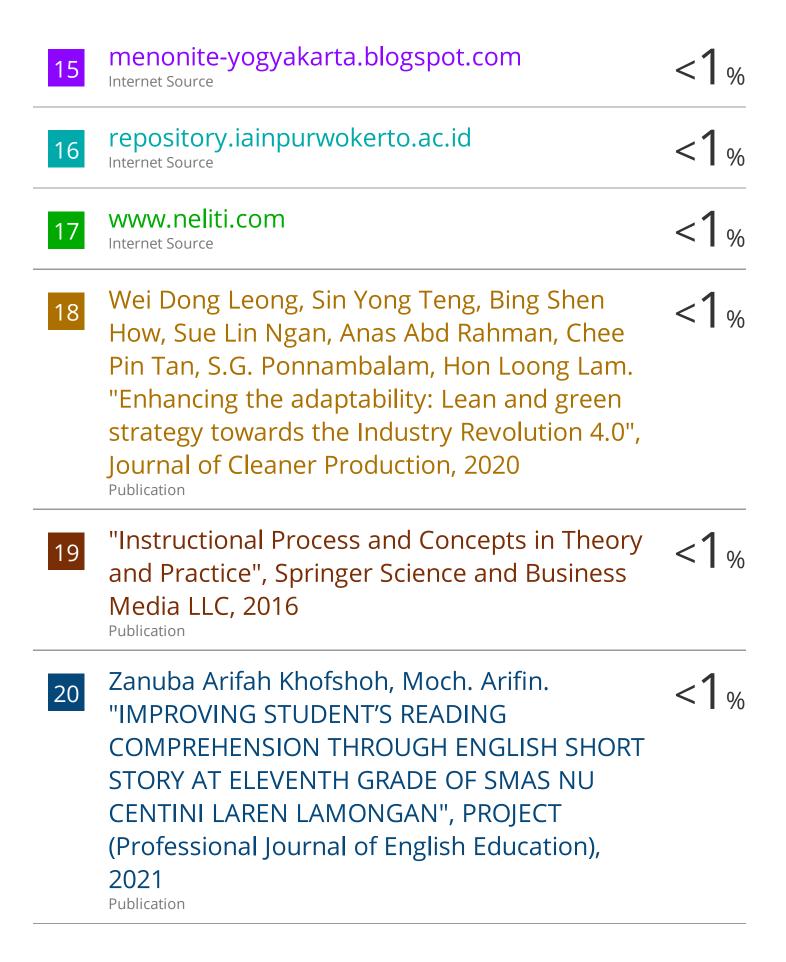
Tutuk Ningsih_3680

Collaboration Model to Support the Professionality of Learners in Developing Scientific Thinking Abilities", 2020 6th International Conference on Education and Technology (ICET), 2020
Publication

8   Nanik Suratmi, Uun Munhaji. "Model Pembelajaran 'Unfold Circles' untuk Membangun Pendidikan Karakter dan Potensi Anak di Lembaga PAUD", Jurnal Pendidikan dan Kebudayaan, 2015
Publication

<1%

9   journal.unj.ac.id
Internet Source

<1%

10 "Development of E-Modules Based on Local Wisdom in Central Learning Model at Kindergartens in Jambi City", European Journal of Educational Research, 2019
Publication

<1%

11 moam.info
Internet Source

<1%

12 repository.iainkudus.ac.id
Internet Source

<1%

13 id.123dok.com
Internet Source

<1%

14 journal.iainkudus.ac.id
Internet Source

<1%

15 menonite-yogyakarta.blogspot.com
Internet Source
<1 %

16 repository.iainpurwokerto.ac.id
Internet Source
<1 %

17 www.neliti.com
Internet Source
<1 %

18 Wei Dong Leong, Sin Yong Teng, Bing Shen How, Sue Lin Ngan, Anas Abd Rahman, Chee Pin Tan, S.G. Ponnambalam, Hon Loong Lam. "Enhancing the adaptability: Lean and green strategy towards the Industry Revolution 4.0", Journal of Cleaner Production, 2020
Publication
<1 %

19 "Instructional Process and Concepts in Theory and Practice", Springer Science and Business Media LLC, 2016
Publication
<1 %

20 Zanuba Arifah Khofshoh, Moch. Arifin. "IMPROVING STUDENT'S READING COMPREHENSION THROUGH ENGLISH SHORT STORY AT ELEVENTH GRADE OF SMAS NU CENTINI LAREN LAMONGAN", PROJECT (Professional Journal of English Education), 2021
Publication
<1 %