

# Development Analysis Religion in Early Age Children in RA DWP UIN Sunan Kalijaga Yogyakarta

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## Abstract

*This study aims to determine the development of religion into an early childhood in RA DWP UIN Sunan Kalijaga. This research is a qualitative research. Sources of data were obtained from parents and RA DWP teachers UIN Sunan Kalijaga. Data collection is done by the method of observation, interviews and documentation. Data analysis using descriptive qualitative method, namely the presentation of data in written form and explain what it is according to the data obtained from the results of the study. Checking the validity of the data in this study using triangulation techniques and source triangulation. The results of this study indicate that religious development in early childhood is at the level of fairy tales with religious characteristics as follows: unreflective, egocentric, anthropomorphic, verbalized and ritualistic, imitative and wondering.*

**Keywords:** Development, Early Childhood, Religion.

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## Introduction

Early age is a golden age which only occurs once in the development of human life. This period is also a critical period in the development of children. If at this time the child is lacking getting attention in terms of education, care, health services and nutritional needs, it is feared that children cannot grow and develop optimally. Therefore, education in this case has a clear and directed foundation, which means a clear and directed basis is that education must be principled on strengthening the morality of students in addition to other aspects. The foundation is used as a reference or guidance in the process of administering education. The education of moral and religious values in the PAUD program is a solid foundation and very important for its existence, and if it has been embedded and imprinted well in every human being from an early age, this is a good start for the education of the nation's children to undergo further education.

The development period of children shows the flow of life in opening up the horizons of religion that become thick logos for children in future life. In this study, the author will discuss religious development in children accompanied by an analysis of developments and examples of development in early childhood, so that it will be understood how far the understanding of religion in children and the process of religious acceptance in children can affect children's lives.

## Method

The method of research conducted at RA DWP UIN Sunan Kalijaga Yogyakarta is qualitative research. According to Ogdan and Taylor qualitative research is an assessment procedure that produces descriptive data in the form of written or oral words from people and observed behavior (Lexy J Moleong, 1993: 3). The presence of researchers in the research process is as a passive participant observer, that is, a type of observation that involves researchers in the activities of people who are being targeted for research, without causing changes in activities or activities that are related to the problem (Muhammad Idrus, 2009: 101).

Data collection techniques using observation sheets, interviews and documentation. Observations made are related to the learning process, observing religious and moral behavior seen in children. Both interview data relates to the religious and moral development of children in school and the behavior of children in school, the latter is documentation data relating to documentation data such as children's development history, and anecdotal records of child behavior in school.

The data analysis technique of this research is by reducing data (withdrawal of the main things in accordance with the problem under study), displaying data or presenting data (presenting data by first systemifying the data that has been obtained), and the

last is verification and withdrawal conclusion. In each study, of course there must be a check on the validity of the data. In this study the researchers used two triangulation techniques, namely the technique of triangulation techniques (checking data using various techniques namely observation techniques, interview techniques, and documentation techniques), while the second is the triangulation technique of checking data sources using several different sources, for example: first source teacher, and the second source is parents.

**Results and Analysis**

**Religious Development of Children at RA DWP UIN Sunan Kalijaga**

Religious and moral developments in children in this matter have been formulated in Permendikbud No.137 of 2014 concerning the level of achievement of the development of the scope of the religious and moral values of early childhood, as follows:

**Table 1.** Permendikbud No. 137 of 2014 Standard Level of Achievement of Development of Children Aged 5-6 Years.

Scope of Development	Level of Achievement of Child Development Ages 5-6 years old
Religious and Moral Values	1. Get to know the religion that is embraced
	2. Doing worship
	3. Valid, honest, courteous, respectful, sporty etc.
	4. Maintain personal hygiene and the environment
	5. Knowing religious holidays
	6. Respect (tolerance)

The religious and moral development of children in the Permendikbud above was realized in the learning process at the RA DWP UIN Sunan Kalijaga Yogyakarta, by providing various shows and educational facilities for early childhood as follows: providing halls for prayer practice places, ablution places, pictures of ritual displays ablution and prayer, Iqra 'book, Al-Qur'an, and package books containing hadiths and daily prayers. In addition, extracurricular activities are provided: reading iqra and the practice of prayer, watching Islamic films and telling Islamic stories to cultivate children's religious and moral values. Whereas in business learning activities carried out by RA DWP UIN Sunan Kalijaga for children's religious development is to make habituation to read short letters or *jus 'amma*, read prayer' *tholabul ilmi*, recite shahada, sing Islamic songs, read daily prayers, read simple hadiths, Iqra recitation 'or Al-Qur'an, open the lesson with greetings, pray before or after doing something, and after learning the teacher will reflect on the theme of learning at that time.

**The Religious Nature of Early Childhood**

According to Clark, the religious nature of children (Masganti, 2015: 130-131) consists of:

1. *Unreflective* (not deep)

This trait is shown by the child by accepting the truth of religious teachings without criticism, not so deep in understanding and even modest. They are already quite satisfied with the information, although it doesn't make sense. More details, note the following picture:



**Figure 1.** learning media related to good and bad behavior.

In the picture above, it can be analyzed that religious understanding in children is still at an in-depth stage because according to the development of children everything taught by educators or parents is correct. They have not been able to think critically, in the picture above children will choose handshake behavior which is good behavior. They won't think, why isn't fighting good? Why are the children fighting? What problems make them fight? Do they fight because they want to help their friends who are having trouble? At these stage children will always receive religious information by accepting the truth from educators or parents without any rejection or criticism.

2. *Egocentric* (egocentric)

This trait is shown by children with the behavior of carrying out religious teachings to highlight their interests. Children prefer religious concepts that they see from their personal pleasures. For example, when children pray, read Iqra', read hadiths, children will do it all to achieve their personal desires to be loved, cared for by parents, educators and gods.



**Figure 2.** Children at RA DWP UIN Sunan Kalijaga struggle to learn the Koran.

### 3. *Antromorphis* (equating God with humans)

This characteristic is shown by children with children's understanding of the concept of God seems like describing aspects of humanity. Children understand the state of God with humans. For example: the work of God seeks and punishes those who do evil. When the person is in a dark place. Children think God is placed in heaven that is located in the sky and a place for good people. For angel, they can see humans directly into their homes just like people do with other people's actions. In RA DWP UIN Sunan Kalijaga Yogyakarta this trait is also seen in some children in their class when learning often says, "if naughty will be scolded by Allah, later it cannot enter heaven". That sentence is one proof that children in religious matters are still *Anthromorphic*.

### 4. *Verbalited and Ritualistic* (words and rituals)

This trait is indicated by the penchant for verbally memorizing religious sentences, doing the amaliah they carry out based on experience according to the guidance taught by parents or teachers. They like memorizing prayers, worship or religious songs. More clearly note the picture below:



**Figure 3.** Enthusiasm for Prayer Practice Activities at RA DWP UIN Sunan Kalijaga.

The picture above, explains the children at RA DWP UIN Sunan Kalijaga were very enthusiastic in carrying out the practice of duha prayer conducted rutinan every week, when the practice of prayer almost every child memorize the readings and prayers prayed in a loud voice, indicating that the child's age early indeed in religion it is still *verbalisted and ritualistic*.

### 5. *Imitative* (imitating)

This characteristic is shown by children who like to imitate religious actions carried out by people in their environment, especially their parents. They will take part in the prayer prayers in the month of Ramadan even though they do not know the ceremony yet. They will follow his father Friday prayers even though they cannot yet Friday prayer. It was also seen in children at RA DWP UIN Sunan Kalijaga Yogyakarta, when the practice of praying children basically could not understand and appreciate the essence of prayer itself, they did the prayer movement by imitating the prayer

movements of the teacher in RA DWP Sunan Kalijaga UIN Yogyakarta.

### 6. *Wondering* (Amazed)

This trait is shown by children with the behavior of admiring the beauty of God's creation, but this sense of idleness is not yet critical and creative. For example, children will feel amazed to hear the story that Allah SWT helped the prophet Musa As from the pursuit of Pharaoh with the way Allah SWT helped Musa As and his people through the red sea and drown it. As shown in the photo below:



**Figure 4.** Islamic Storytelling Activities.

The picture above explains that the children were very enthusiastic and amazed by the storytelling activity at that time, they were amazed by the theme of the story entitled the miracles of the prophets given by Allah SWT.

### **Level of Development of Early Childhood Religion**

Hars (Masganti, 2015: 126-128) says the development of religion in humans consists of three levels, namely the level of fairy tales (3-6 years), the level of trust (7-12 years) and the level of individuals (12-span of human life). Early childhood is the age range of 0-6 years old, so in this case the level of religious development of children at the level of fairy tales (*The Fairly tale*), where the child at this stage the concept of god is influenced by fantasy and children's emotions. Children will love, be interested and quickly understand the concept of religion using stories where later they can fantasize and feel emotions in accordance with the story that has been delivered and of course using simple language according to early childhood development. For example: the story of the miracle of the Qur'an, the miracle story of the stick of Musa As, and so on. It is also seen in early childhood at RA DWP UIN Sunan Kalijaga Yogyakarta, where children will feel understanding religious concepts, interested and enthusiastic about learning religion by using the storytelling method as explained previously, children in religion have the nature of *wondering* (awe or amazed).

## Conclusion

The development of religious in early childhood are at the level of fairy tales (*The Fairly Tale*), with a religious nature as follows: first *unreflective* (not exhaustive) of the children in accepting the truth of religious teachings are not so deep and in moderation, both *egocentric* (egocentric) children loved the concept of religion because of the personal pleasures, the third is *anthromorphis* (equating god with humans) children understand the state of god as human, fourth *verbalited and ritualistic* (words and rituals) children have a penchant for memorizing verbally about religious sentences, fifth *imitative* (imitating) children in religion will imitate the actions of people who are in their environment, sixth wondering (feeling amazed/amazed) children admire the beauty of God's creation in a simple and not critical way.

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