

# The Impact of Islamic Religious Education on the Development of Early Childhood Religious and Moral Values During the COVID-19 Pandemic in Indonesia and Malaysia

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## **Abstract**

*When the world is busy with the COVID-19 virus outbreak, various sectors experienced a significant impact, especially in the education sector, which requires children to carry out learning activities from home. This study aims to determine the effect of Islamic religious education on early childhood's religious and moral values during the COVID-19 pandemic. This study uses a quantitative analysis method of product-moment correlation through a t-test to test the significance of the effect of the independent variable on the dependent variable. The study results found that the hypothesis using the t-test showed that the independent variable of Islamic religious education was proven to significantly influence the dependent variable on the development of religious and moral values of early childhood. Then through the t-test, it can be seen that the significance value of 0.534 is greater than the 0.05 significance level. Thus,  $H_a$  is accepted, religious education has a significant effect on the development of religious and moral values of early childhood during the COVID-19 pandemic. This study contributes to a deep understanding that Islamic religious education affects the development of religious and moral values of early childhood even in the Covid-19 pandemic situation. The role of parents is a good role model for children to apply religious and moral values through Islamic religious education.*

**Keywords:** *Early Childhood, Religious and Moral Values, Islamic Religious Education*

### **Abstrak**

Saat dunia sedang disibukan dengan wabah virus COVID-19. Berbagai sektor mengalami dampak yang sangat berat, terutama pada sektor pendidikan yang mengharuskan anak melakukan kegiatan pembelajaran dari rumah. Penelitian ini bertujuan untuk mengetahui pengaruh pendidikan agama Islam terhadap nilai agama dan moral anak usia dini pada masa pandemi COVID-19. Penelitian ini menggunakan metode analisis kuantitatif korelasi product-moment melalui uji *t* untuk melakukan uji signifikansi pengaruh variabel independent terhadap variabel dependen. Hasil penelitian mendapatkan bahwa pengujian hipotesis menggunakan uji *t* menunjukkan bahwa variabel independent pendidikan agama Islam yang diteliti terbukti secara signifikan memengaruhi variabel dependen perkembangan nilai agama dan moral anak usia dini. Kemudian melalui uji *t* dapat diketahui nilai signifikansi 0,534 lebih besar dari taraf signifikansi 0,05, dengan demikian  $H_0$  diterima maka pendidikan agama Islam berpengaruh signifikan terhadap perkembangan nilai agama dan moral anak usia dini pada masa pandemi COVID-19. Penelitian ini memberikan kontribusi pemahaman mendalam bahwa pendidikan agama Islam berpengaruh terhadap perkembangan nilai agama dan moral anak usia dini meskipun pada situasi pandemi covid-19, serta peran orang tua merupakan teladan yang baik bagi anak untuk menerapkan nilai agama dan moral melalui pendidikan agama Islam.

**Kata Kunci:** *Anak Usia Dini, Nilai Agama dan Moral, Pendidikan Agama Islam*

### **Introduction**

Early childhood is the most essential or early period called the golden age.<sup>1</sup> Early childhood education aims to get their intellectual stimulation<sup>2</sup> so that all aspects of development can develop optimally. However, the global economy is currently experiencing chaos in all sectors, and one of them is the early childhood education sector to college. This condition is caused by the virus outbreak (COVID-19), which is so rampant that it is happening in the world very quickly.<sup>3</sup> This virus outbreak first occurred in Wuhan, China, and

<sup>1</sup> Seni Lestari, Suarni, and Aditya Antara, "Pengaruh Model Pembelajaran Berbasis Proyek Terhadap Kemampuan Kerjasama Anak Usia 5-6," *Pendidikan Anak Usia Dini* 4, no. 2 (2016).

<sup>2</sup> Daviq Chairilisyah et al., "The Influence of Used Cardboard Game Against Beginning Math Skills in Children Aged 5-6 Years in Kindergarten Syakhshiyatul Ummah Siak Hulu District of Anak Usia 5-6 Tahun Di Tk Syakhshiyatul," n.d., 1-12.

<sup>3</sup> Shivangi Dhawan, "Online Learning: A Panacea in the Time of COVID-19 Crisis," *Journal of Educational Technology Systems* 49, no. 1 (September 2020): 5-22, doi:10.1177/0047239520934018.

then spread throughout the world widely.<sup>4</sup> So that this incident shook the education sector, which made it concerned to carry out learning activities at home or remotely. The current threat or crisis is not entirely bad for schools. On the contrary, he can motivate the school to be better in the future. For example, many schools are finally doing digital transformation using web-based applications to facilitate the learning process, meetings, and managerial coordination when they have to work from home.<sup>5</sup>

The policy imposed by the government with the decision to study at homemade children not have the concentration of learning like at school. So those children have limitations due to lack of repeated practice.<sup>6</sup> The impact of distance learning (PJJ) causes children's concentration to decrease, and the methods used seem monotonous.<sup>7</sup> This makes aspects of child development less well developed, one of which is moral and religious development. Children can strong, noble, Islamic, and intellectual individuals because of family education and good Islamic educational institutions. There is few hafidz from early childhood who are intelligent in terms of religious and moral education. The story of the child with special needs Naza, the little hafid,z who became the spotlight of social media because of his intelligence in reciting the verses of the Qur'an, having noble character, and having Islamic religious education insight from the results of memorizing the Qur'an daily is one example of the results of his education. Parenting and Islamic education that is programmed and structured through the habituation of good religious education.<sup>8</sup>

The facts that exist in the community are that many of them have not implemented religious and moral education in each individual's personality—

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4 Yuliana, "Corona Virus Diseases (Covid-19)," *Wellness and Healty Magazine* 2, no. 1 (2020): 187-92.

5 Ali Murfi et al., "Kepemimpinan Sekolah Dalam Situasi Krisis Covid-19 Di Indonesia," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2020): 119-36, doi:10.14421/manageria.2020.51-07.

6 Dinita Vita Apriloka, Suyadi Suyadi, and Na'imah Na'imah, "The Use of Games Virus Hunter in Pandemic COVID-19 Against Development of Early Childhood," *Indonesian Journal of Early Childhood Education Studies*, 2020, doi:10.15294/ijeces.v9i1.39153.

7 Alfiyanti Nurkhasyanah and Suyadi Suyadi, "Indonesian Journal of Early Childhood The Enhancing Cooperation Capabilities in Utilizing Used Cartons as Educational Game Tools," *Jurnal IJECES* 9, no. 2 (2020): 62-66, doi:10.15294/IJECES.V9I2.39295.

8 Grid Network, "Kisah Naja, Hafiz Cilik Yang Mampu Hafal 30 Juz Al Quran Meski Divonis Lumpuh Otak Sejak Lahir," *Tribunnews.Com*, 2019. Akses tanggal 2019-05-11. Diunduh pada tanggal 25/01/2021

for example, the birth of corruptors who are intellectually competent but lack moral and religious education. Many hafiz understands the verses of the Qur'an regarding criminal acts, but many of them commit criminal acts.<sup>9</sup> In addition to these facts, when viewed from early childhood education, many children commit deviant behavior. Deviant behavior between the birth of the tragedy of bullying involves young children bullied on social media.<sup>10</sup> In addition to acts of bullying, acts of sexual violence also boom and involve young children. The National Commission for Child Protection noted that there were 3,297 cases of sexual violence involving young children. This action also needs to be addressed to reduce sexual violence, especially during the Covid-19 pandemic, which involves children constantly interacting with internet technology.<sup>11</sup>

There are facts from various groups listed above, so there is a need to discuss the actions of Islamic education in spiritual and moral growth for children, especially early childhood children who need black ink on their personalities. A research study on the study of the classic book *Tarbiyahtul Aulad Fil Islam* by Sheikh Abdullah Nashih Ulwan regarding Islamic religious education and moral growth for children reveals that in developing and growing morals and religion for children, it is necessary to have an Islamic education that involves faith, morals and social life at the time. Implementation of learning in Islamic education for early childhood. Educators can apply this in families and Islamic educational institutions through habituation and examples of good deeds for children.<sup>12</sup>

As for what is meant by Islamic education is an education that involves a religious education sourced from the Qur'an and the Hadith of the Prophet. This education is implemented in Islamic religious learning in educational institutions, Islamic educational institutions, and general education. The curriculum becomes a basis for implementing learning that is used by teachers

<sup>9</sup> Bem Rema Upi, "Fakta Di Balik Anak : Indonesia Gawat Darurat Pendidikan Karakter," *Bem UPI Edu.Com*, 2019. Akses tanggal 2019-10-06. Diunduh pada tanggal 25/01/2021

<sup>10</sup> Giovani Dio Prasatri, "Jadi Korban Bullying, Ini Yang Bisa Dilakukan Anak," *Liputan 6.Com*, 2020. Akses tanggal 2020-07-19. Diunduh pada tanggal 25/01/2021

<sup>11</sup> Dini Afrianti Efendi, "Dilema Kekerasan Seksual Anak Saat Pandemi Dari Kacamata KemenPPPA," *Suara.Com*, 2020.

<sup>12</sup> Devi Vionitta Wibowo and Ririn Dwi Wiresti, "Analisis Kajian Kitab Klasik Arab: Edukasi Akhlak Prasekolah Perspektif Abdullah Nshih Ulwan," *Jurnal Mudarrisuna , Jurnal Kajian Pendidikan Islam* 10, no. 2 (2020): 1-17, doi:DOI: <http://dx.doi.org/10.22373/jm.v10i2.7690>.

when teaching Islamic education materials.<sup>13</sup> Islamic education, when applied to early childhood, has its side in its implementation. The research study states that Islamic education applied in early childhood education institutions should have a playful and fun nuance with Islamic education materials, aqidah, and morals for children. The type of material can be in the form of faith education, which includes BTA learning (Reading and Writing Al-Quran, getting to know religious teachings, the Prophet of Allah and his characteristics, as well as moral education, which includes the habit of telling the truth, respecting parents and teachers, good behavior and instilling the soul sympathy and empathy for children.<sup>14</sup>

The implementation of Islamic education in PAUD/RA/TK institutions must have specific goals and characteristics. The most crucial goal is to instill faith and morality in children from an early age through various Islamic education situations by aspects of child development. Parents and teachers guide and instill Islamic education for early childhood through a good habit so that later children can apply Islamic values while in the social environment.<sup>15</sup> Islamic education for early childhood applied in PAUD/RA/TK has characteristics in its implementation. Its characteristics lie in the determination of its learning that focuses on children. Faith, worship, and moral education for children are a particular lesson in educating religious education for children.<sup>16</sup>

This study aims to determine the effect of Islamic religious education on early childhood's religious and moral values during the COVID-19 pandemic. This study uses a quantitative analysis method of product-moment correlation through a t-test to test the significance of the effect of the independent variable on the dependent variable. This research essential because it is also a

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<sup>13</sup> Erni Munastiwi and Marpuah Marpuah, "Islamic Education in Indonesia and Malaysia: Comparison of Islamic Education Learning Management Implementation," *Jurnal Pendidikan Islam* 8, no. 1 (August 28, 2019): 1-26, doi:10.14421/JPI.2019.81.1-26.

<sup>14</sup> Ria Astuti and Erni Munastiwi, "Pendidikan Anak Usia Dini Berbasis Tauhid Studi Kasus PAUD Ababil Kota Pangkal Pinang," *Jurnal Al-mudarris, Jurnal Pendidikan Islam* 1, no. 2 (2018): 1-18, doi:DOI: <https://doi.org/10.23971/mdr.vii2.1011>.

<sup>15</sup> Didik Supriyanto, "Karakteristik Pendidikan Islam Bagi Anak Usia Dini (Perspektif Pendidikan Islam)," *Jurnal Al-Fitrah* 4, no. 2 (2020): 1-7.

<sup>16</sup> A. Syafi' AS, "Karakteristik Pendidikan Islam Bagi Anak Usia Dini (Ditinjau Dalam Perspektif Pendidikan Islam)," *Jurnal Modeling Jurnal Pendidikan Program Studi PGMI* 7, no. 1 (2020): 1-8, doi:DOI: <https://doi.org/10.36835/modeling.v7i1.657>.

determinant comparison between religious and moral values for early childhood individuals, implemented through various Islamic education materials.

### **Islamic Religious Education and Moral Religious Values for Early Childhood**

Islamic religious education is an education that focuses on teaching and learning about religion, especially the teachings of Islam. Islamic Religious Education has its teachings in its implementation. There is knowledge about faith to know Allah as the Lord of the worlds and various worships to worship and glorify Him. Islamic Religious Education implemented in educational institutions must be based on the guidelines of the Qur'an and As-Sunnah. When teaching Islamic education, the task of educators should be followed by the nature of sincerity and strong faith to set a good example for students.<sup>17</sup> Islamic education, when implemented in educational institutions, must be guided by the Islamic education curriculum, which is based on fostering students in religious, spiritual teaching so that they can become servants of God who are devoted, faithful, have good character, and have a good character for the nation and state.<sup>18</sup> The development of the Islamic education curriculum must be applied in such a way as to direct educators and students to be able to accumulate religious knowledge, morals, creed, and general knowledge so that they can be balanced when learning is carried out in school institutions with Islamic education standards.<sup>19</sup>

The purpose of implementing Islamic religious education is to grow and develop students' ability to understand religious spirituality through aqidah, morals, and social values to provide knowledge for students towards Islamic behavior.<sup>20</sup> The purpose of Islamic education, according to Shaykh Al Abrasyi in his book called *At-Tarbiyah Al-Islamiyah wa Falasifatuha*, explains that the most crucial purpose of Islamic religious education is to assist students in

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<sup>17</sup> Malikus Solekha, *Pendidikan Agama Islam: Materi Pembelajaran Perguruan Tinggi*, ed. Adiyta Ari, Pertama (Yogyakarta: Penerbit Andi CV Andi Ofset, 2017).2-3

<sup>18</sup> Dahwadin and Farhan Sifa Nugraha, *Motivasi Dann Pembelajaran Pendidikan Agama Islam* (Wonosobo: CV Mangku Bumi Media, 2019).4-5

<sup>19</sup> Ahmad Taufik, "Pengembangan Kurikulum Pendidikan Islam," *Jurnal Al-Ghiroh* 17, no. 2 (2019): 1-22, doi:DOI: <https://doi.org/10.37092/el-ghiroh.v17i02.106>.

<sup>20</sup> Haidar Putra Daulay, *Pemberdayaan Pendidikan Agama Islam Di Sekolah*, ed. Nurgaya Pasa (Jakarta: Prenada Media Group, 2016). 45

growing Islamic character, to guide students in knowing religious knowledge that is useful for the world and the world. The hereafter and can foster the spiritual spirit of religion for individual students.<sup>21</sup> The purpose of implementing Islamic education from the socio-cultural realm is to internalize the values of cultural diversity that are different but still have one goal: to teach an Islamic science to generations of Muslims to strengthen ukhwah Islamiyah in socializing in society.<sup>22</sup>

Islamic religious education has a scope in its teaching. The scope of education consists of teaching Islamic education, aqidah Islamiyah, morality, etiquette, jurisprudence, philosophy of life, sociology of Islamic culture, and teaching students about daily worship. The parties involved in this scope are personal students, educators, parents, and the local community.<sup>23</sup> Islamic religious education can also be implemented through various activities of tahfidz Al-Qur'an, Hadith of the Prophet, daily prayers, daily dhikr to foster faith in students. This activity is included in the scope of Islamic education in the Islamic faith through various Muslim worship.<sup>24</sup> According to the philosophical theory of Islamic education, the scope of Islamic education states that there is a scope of Islamic education through education of monotheism, aqidah, kalam, fiqh, history, which is the source of Islamic scholarship from the Qur'an Karim and the Sunnah of the Prophet. This is aimed at strengthening the theory of Islamic education.<sup>25</sup>

Meanwhile, religious and moral values are one unit in the teaching of Islamic education. Religious values are a form of understanding the belief in religious beliefs always to carry out Allah's commands and stay away from all His prohibitions. The role of parents is needed in cultivating religious values for students from the time they are in the womb until they are born into the

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<sup>21</sup> At-Thiyah Abrasyi, *Tarbiyah Al-Islamiyah Wa Falasifatuha* (Kairo: Isa al-Babi al Halabi, 1975).22-25

<sup>22</sup> Miftahur Rohman and Hairrudin, "Konsep Tujuan Pendidikan Islam Perspektif Niai-Nilai Sosial Kultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (2018): 1-15.

<sup>23</sup> Mastang Ambo Baba, "Dsar-Dasar Da Ruang Lingkup Pendidikan Islam Di Indonesia," *Jurnal Ilmiah Iqra'* 6, no. 1 (2012): 1-18, doi:DOI: <http://dx.doi.org/10.30984/jii.v6i1.616>.

<sup>24</sup> Wardah Wafiyah Mubarakah and Erni Munastiwi, "Pelaksanaan Program Tahfidzul Qur'an Berbasis Online Masa Pandemi Covid-19," *Jurnal Pendidikan Islam Tadris* 15, no. 2 (2020): 1-18, doi:DOI: <http://dx.doi.org/10.19105/tjpi.v15i2.3725>.

<sup>25</sup> Sehat Sultoni Dalimunth, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies* (Sleman, Yogyakarta: Edu Publiser, 2012).130

world. Parents must instill a religious environment to familiarize their children with worship by their daily habits if moral values instill good character and behavior for children and keep children from doing bad morals. Moral behavior is behavior that is based on good behavior patterns from within the child. That is, moral behavior is based on a person's personality in interacting with people around him.<sup>26</sup> Therefore, religious and moral values are included in the value realm of the implementation of Islamic education. As outlined in the values of Islamic faith and morals, Islamic educational values can aim as teacher assistants in stimulating children in implementing moral, moral, and civilized Islamic activities for themselves and others.<sup>27</sup>

Religious and moral values must be developed in the teaching of Islamic education for students. There is a function of moral development, behavior that reflects religious characteristics and has good character. Religious values can develop an excellent religious-spiritual character and belief in worshipping Allah SWT and staying away from all His prohibitions. Moral values can develop an honest character, behave politely, respect parents, and have sympathy and empathy for others.<sup>28</sup> The development of religious values is more of a belief in doing something related to the human person with his Lord if moral values are more of a behavior that others believe to be good and accepted. For example, when students are civilized to teachers while at school, these students have done an excellent moral.<sup>29</sup>

Religious and moral values in the book *Tarbiyatul Aulad Fil Islam* by Abdullah Nashih Ulwan explain that religious and moral values have been given to students since they were in the womb. The religious and moral values given at that time depended on religious principles, the creed of faith, the sanctity of the mother when she was pregnant. After the child is born, educators are obliged to make religious and moral values the foundation of

<sup>26</sup> Habibu Rahman and Rita Kencana, *Pengembangan Nilai Agama Dan Moral Bagi Anak Usia Dini* (Tasik Malaya, Jawa Barat: Edu Publiser, 2020).120

<sup>27</sup> Ade Imelda Frimayanti, "Implmentasi Pendidikan Nilai Dalam Pendidikan Agama Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (2017): 1-21, doi:<https://doi.org/10.24042/atjpi.v8i2.2128>.

<sup>28</sup> Asti Inawati, "Strategi Pengembangan Moral Dan Nilai Agama Untuk Anak Usia Dini," *Al-Athfal: Jurnal Pendidikan Anak* 3, no. 1 (2017): 1-14.

<sup>29</sup> Doni Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global*, Kedua (Jakarta: PT Grasindo, 2010).202



their personality in living life in the world.<sup>30</sup> Abdullah Nashih Ulwan explained that religious and moral values can make humans, especially young children, live in peace and prosperity because they always involve faith between the Lord and His creation. This can straighten out deviant behavior in children. Moreover, the cultivation of religious and moral values from an early age can provide security for children when they grow up.<sup>31</sup>

The characteristics of children aged 0-6 years are categorized into three parts, namely the baby period from 0-12 months, a toddler from 1-3 years, and preschool from 4-6 years.<sup>32</sup> At this age, the role of parents must be to stimulate children when they are just born until they grow up. Therefore, all stimulation, direction, guidance, support, and encouragement from parents start from the baby's age, which is from 0-6 years old.<sup>33</sup> Thus, children are ready to receive stimulation of growth and development to improve the quality of children in the future.<sup>34</sup>

Early childhood can grow well if we understand their characteristics. This is because the thinking patterns of early childhood are different from the thinking patterns of children who have grown up. The characteristics of early childhood include egocentric, unique, always active in moving and asking questions, imagining, adventurous, likes to try new things, sensitive and likes to imitate the behavior of others.<sup>35</sup> With these characteristics, the role of parents must guide and stimulate them correctly and adequately the aspects of development and guidance of the Qur'an in Luqman's letter which explains, that parents should stimulate children based on aqidah, morals, and good behavior to children that they are used to doing things of good value according to religious guidance.<sup>36</sup> In addition to guidance, early childhood has

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<sup>30</sup> Abdullah Nashih Ulwan, *Kitab Tarbiyyatul Aulad Fil Islam* (Mesir: PT Darussalam, 2013).hlm.133

<sup>31</sup> Ibid.135

<sup>32</sup> Muhiyatul Huliyah, "Hakikat Pendidikan Anak Usia Dini," *Jurnal As-Sibyan* 1, no. 1 (2016): 1-19.

<sup>33</sup> Ahmad Susanto, *Perkembangan Anak Usia Dini: Pengantar Dalam Berbagai Aspeknya* (Jakarta: Kencana Prenamedia Group, 2011). 30

<sup>34</sup> Loeziana Uce, "The Golden Age: Masa Efektif Merancang Kualitas Anak," *Jurnal Bunayya* 1, no. 2 (2015): 1-16.

<sup>35</sup> Husnuziadatul Khairi, "Kraktersitik Perkembangan Anak Usia Dini 0-6 Tahun," *Jurnal Warna* 2, no. 2 (2018): 21-14.

<sup>36</sup> Muhammad Nasir, "Internalisasi Nilai Akhlak Anak Menurut Surat Al-Luqman," *Jurnal At-T'dib, Jurnal Ilmiah Pendidikan Islam* 10, no. 1 (2018): 1-10.

characteristics like to play. When the child is playing, that is where the child will learn by himself. With game and play activities, children can get stimulation, one of which is religious and moral values.<sup>37</sup> Thus, the importance of inculcating religion from an early age as the foundation and maturity of age to continue living in the following age.

## Research Method

This research uses quantitative research that uses product-moment correlation statistical analysis. Correlation research is a statistical tool used to measure two different variables to determine the relationship between variables to provide a systematic overview of the ongoing situation.<sup>38</sup>

The population in this study were teachers in the early childhood education unit aimed at aspects of the development of religious and moral values for early childhood, totaling 17 teachers from various early childhood education units, including RA Ar-Rafif (Yogyakarta), KB Abdi Desa (Yogyakarta), Taska Hikmah (Malaysia), Tadika Hikmah (Malaysia), RA Robithoh (Bandung), RA YTI Sukamerang (Bandung), RA Ar-Rahmat (Padalarang), TK Bandung Raya (Bandung), PAUD Kemas Mandiri Sejahtera (Bogor).

The data collection technique used, the teacher answered a questionnaire to reveal qualitative data. For this reason, a checklist has been compiled with alternatives of yes, no, sometimes, and never. By matching the suitability with items prepared previously in the draft questionnaire by distributing questionnaires to units of Early Childhood, Education institutions are a technique used by researchers to collect data by distributing several questions that respondents will answer.<sup>39</sup>

Data analysis techniques are treated to draw generalizations or conclusions. Therefore, data analysis was carried out based on the nature of the research data. In analyzing the data begins with the assumption test. Assumption test is a test of analysis through data assumptions on data analysis by performing

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<sup>37</sup> M. Fadlillah, *Buku Ajar Bermain & Permainan Anak Usia Dini* (Jakarta: Prenada Media Group, 2017).

<sup>38</sup> Suharsimi Arikunto, *Prosedur Penelitian* (Jakarta: Rineka Cipta, 2013).19

<sup>39</sup> Sugiyono, *Metode Penelitian Kuantitatif Dan R&D* (Bandung: Alfabeta, 2011).

normality test, linearity test, and hypothesis testing, which will be calculated using SPSS version 23.

## The Impact of Islamic Religious Education on the Development of Early Childhood Religious and Moral Values During the COVID-19 Pandemic

Islamic religious education influences the development of early childhood religious and moral values, as follows:

### 1. Data Normality Test

The data normality test is intended to show that the sample data comes from a normally distributed population. Several techniques can be used to test the normality of the data; in this case, the researcher uses the Kolmogorov-Smirnov test.

**Table 1.**  
**Normality Test Results**

One-Sample Kolmogorov-Smirnov Test		
Nilai Agama Dan Moral		
N		17
Normal Parameters <sup>a,b</sup>	Mean	35.29
	Std. Deviation	3.424
Most Extreme Differences	Absolute	.117
	Positive	.085
	Negative	-.117
Test Statistic		.117
Asymp. Sig. (2-tailed)		.200 <sup>c,d</sup>
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

The table above shows the normality test of the data that has been tested with Kolmogorov-Smirnov through SPSS version 23, which if the significant level is more than 0.05, then it can be said to be regular or significant. The above results obtained a significance level of 0.200 > 0.05. Thus, it can be concluded that the resulting data is normally distributed.

## 2. Data Linearity Test

The linearity test was carried out by looking for the regression line equation for the independent variable  $x$  to the dependent variable  $y$ . based on the regression line that has been made, then the significance of the regression line coefficient and its linearity is tested. Based on the results of the analysis that has been carried out, it shows that the significance value is  $0.534 > 0.05$ . Thus, it can be concluded that the linear regression model can be seen in Table 2 below.

**Table 2.**  
**Linearity Test**

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	6.956	1	6.956	.423	.534 <sup>b</sup>
Residual	131.544	8	16.443		
Total	138.500	9			

a. Dependent Variable: Nilai Agama Dan Moral  
 b. Predictors: (Constant), Pengaruh Pendidikan Agama Islam

## 3. t-Test

Hypothesis testing in this study uses the t-test, which is intended to determine how far the influence of one independent variable in explaining the dependent variable. The results of the t-test in this study can be seen in table 3.

**Table 3.**  
**t-Test Results**

Model	Coefficients				T	Sig.
	Unstandardized Coefficients		Standardized Coefficients			
	B	Std. Error	Beta			
1 (Constant)	25.689	13.607			1.888	.096
Pengaruh Pendidikan Agama Islam	.166	.255	.224	.650	.534	

a. Dependent Variable: Nilai Agama Dan Moral

The results of the t-test in table 3 above show that the coefficient is at a significance level of  $0.534 > 0.05$ , so it is said that there is a relationship or influence of learning Islamic religious education on religious and moral values of early childhood strong influence.

Islamic religious education affects religious and moral values. The influence that can be seen in children's daily lives through practice and habituation.<sup>40</sup> Children's habituation for aspects of religious and moral values, including moral education, is based on children's behavior, actions, and moral knowledge.<sup>41</sup> Habituation can be done by disciplining children in behavior that reflects religious and moral values. For example, children are accustomed to saying greetings and answering greetings; children are accustomed to giving and receiving with the right hand, children are accustomed to saying thank you when receiving something, children are accustomed to praying before and after doing activities or studying, children are accustomed to speaking politely, children can be responsible for tasks assigned to them. Given, children are accustomed to throwing garbage in its place, children are accustomed to praying in congregation, children can read short letters, and children are accustomed to praying five times a day.<sup>42</sup>

In the normality test with the Kolmogorov-Smirnov test, the significance level of religious and moral values was  $0.200 > 0.05$ . Thus, it can be concluded that the normality test is normally distributed. While the results of the linearity test show that the significance is  $0.534 > 0.05$ , explaining that the linear regression model from the t-test results in table 3 shows that the regression coefficient is positive. The regression model explains that learning in Islamic religious education has a positive and significant influence on early childhood's religious and moral values . Especially during the COVID-19 pandemic with limited learning, but the

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<sup>40</sup> Ion Croitoru and Heliana Munteanu, "The Moral-Religious Education – A Support of Self-Conscience Training," *Procedia - Social and Behavioral Sciences* 116 (February 2014): 2155–63, doi:10.1016/j.sbspro.2014.01.536.

<sup>41</sup> Adriana Denisa Manea, "Influences of Religious Education on the Formation Moral Consciousness of Students," *Procedia - Social and Behavioral Sciences* 149 (September 2014): 518–23, doi:10.1016/j.sbspro.2014.08.203.

<sup>42</sup> Kementerian Pendidikan Nasional, "Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia No.137 Tahun 2013," 2015.

cultivation of religious and moral values remains an essential foundation for aspects of its development. Based on the analysis results, it can be concluded that Islam influences the development of children's religious and moral values.

Religious and moral values are one aspect of development that must be adequately achieved. The achievement of good religious and moral values will encourage and motivate children to get used to behaving and behaving by the religious and moral values that children profess. Given that religious and moral values are fundamental, especially during the COVID-19 pandemic. The development of religious and moral values in early childhood is influenced by environmental factors, especially in the family environment. When introducing religious and moral values to children, the role of parents is significant, especially during the COVID-19 pandemic; many children's activities are carried out at home rather than at school because of government policy by imposing distance learning (PJJ). This needs to be considered excessively in connection with religious and moral values in children, which are the initial foundation informing the child's personality later.

Instilling good morals in children during learning is carried out from home. Research studies on the importance of moral education for early childhood during the COVID-19 pandemic state that it is essential to fulfilling the need for moral education for children. This is useful for the formation of a moral child's personality by racing on aspects of education that are adapted to the new curriculum policy during a pandemic, aspects of inculcating moral values which consist of the values of manners, discipline, independence, and respecting and respecting parents, and aspects of changing the child's self through a system of habituation in carrying out a moral activity.<sup>43</sup>

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<sup>43</sup> Muhammad Assingkily and Miswar Rangkuti, "Urgensi Pendidikan Akhlak Bagi Anak Usia Dasar (Studi Kasus Saat Pandemi Covid-19)," *Jurnal Tazkiya Jurnal Pendidikan Islam* 9, no. 2 (2020): 1-19.

## Conclusion

Based on the research results that have been carried out, it is known that the significance level in the normality test is 0.200. In contrast, the linearity test and t-test hypothesis with the resulting significance level of  $0.534 > 0.05$  shows that the results of Islamic religious education influence the development of children's religious and moral values. At an early age, especially during the COVID-19 pandemic, Islamic religious learning is a process or effort in providing teaching and guidance by the guidance of Islamic teachings originating from the Al-Quran and As-Sunnah. In developing religious and moral values during the pandemic, the role of parents is an excellent example for children to apply religious and moral values through Islamic religious education. Therefore, even though it is a little challenging to educate children during this pandemic period, there is more time to gather and learn together.

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