Research Paper

The Planting Early Childhood Spiritual Values in the Era of the Industrial Revolution 4.0

Maria Hidayanti, Diah Ratnasari, Rimanur Hasanah
[1](PIAUD, Fakultas Agama Islam, Universitas Majalengka, Indonesia)
[2](Fakultas Agama Islam, Universitas Majalengka, Indonesia)
[3](PIAUD, Fakultas Agama Islam, Universitas Majalengka, Indonesia)
Corresponding Author: mariahidayanti247@yahoo.com

ABSTRACT: *Interest in the spirituality of children has increased in the last decade. So that we need methods of conveying these spiritual values following the growth rate and development of early childhood, this research uses a qualitative approach with qualitative descriptive methods—the research subjects of the principal, teachers and parents of RA Miftahul Huda Jatipamor. The results of the study were based on observations and interviews with the use of storytelling, demonstration, habituation, and direct practice methods that had a good impact on the cultivation of the spiritual values of early childhood education children.*
KEYWORDS: *Early Childhood, Spiritual Values, Industrial Revolution 4.0*

I. INTRODUCTION

Education is the most powerful weapon we can use to change the world and is essential to one's success in life [1], [2]. The learning process that students go through provides a thought experience for them when facing the real world [3]. This is a provision for them to be able to face a better life. Teachers' ability is essential to facilitate learning that provides a thinking experience, and through their awareness, students can interpret the thought process [4]. The purpose of National Education is to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation into a man who believes and is afraid of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen.

Education can be obtained through formal, informal, and non-formal education channels [5]. Early Childhood Education (PAUD) is one form of non-formal education. PAUD is a combination of parenting and child education that focuses on laying the foundation for growth and development [6]. Learning in PAUD should also promote 'holy human life, individual integrity, equal values, equality, mutual protection [7]. At the PAUD level, religious values are a solid foundation and essential for their existence [8]. Teaching spiritual concepts to PAUD is very important, even if it is in a secular state; even teachers integrate spiritual learning through games [9], [10]. There are two purposes of organizing education at the age of children: First, forming a quality child to grow and develop according to his level of development and ultimately have optimal readiness to enter primary education and navigate life in adulthood. Second, prepare to achieve learning readiness (academic) in school [11]. One of the essential factors supporting quality children is planting spiritual values and becoming fundamental in children of PAUD age [12], [13]. Because of the development of moral and religious values in early childhood, among others: children behave imitations that begin to imitate the attitudes, perspectives, and behaviors of others; children are internalized; namely, children have begun to get along with their social environment and begin to be affected by the situation in the environment [14].

The cultivation of spiritual values in PAUD is not following what is expected, unlike in the past when the mosque was crowded with children to learn to study together. When speaking to teachers, children speak with courtesy and courtesy; for now, when talking to their teachers, use words that are not good by hardening their voice when it is not polite when speaking to the teacher. This problem occurs because cultivating Islamic

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spiritual values in the form of aqidah, morals, and worship in paud is still lacking [15]. Spiritual values in PAUD today less this can be seen when they will eat or after eating they do not read the prayer if not reminded by the teacher, then do not say "thank you" when they have borrowed a friend's item and do not say "please" when they need the help of a friend or teacher. This is following the findings of research conducted by Masykuroh (2020). Children's spirituality is often associated with the relationship of fellow children with others, with the earth, or with something greater than oneself [16]. Activities in the classroom that foster children's spiritual literacy are independent play, visits to nature, involving children in expressive arts, visualization sessions, and meditation practices [17]. Other research conducted in Indonesia related to cultivating spiritual values, namely by singing methods [18]. Yulianti's research (2013), the method used to cultivate spiritual values, uses role-playing methods. In this study, the methods used to instill students' spiritual values at the PAUD level by using the Methods of Storytelling, Demonstration, Habituation, and Direct Practice are those used in the place of the research subject. Based on the description above, this study aims to explore the methods of Storytelling, Demonstration, Habituation, and Direct Practice in learning the cultivation of spiritual values in PAUD.

II.   RESEARCH METHODS

Qualitative descriptive research is research in the form of written or spoken words about people and observable behavior [19]. This study aims to provide an objective picture of the facts in the field in this research place, based on the results of observations, interviews, and documentation conducted by researchers at RA Miftahul Huda related to the acceptance of children to moral and religious values. In collecting data, researchers conduct techniques and tools for collection using observation, interviews, and documentation. While the data collection method in this study uses a type of semi-structured interview means that researchers ask some questions more freely and openly, without being bound by an arrangement of questions that have been prepared [20]. Data analysis using the steps put forward by data collection, data reduction (data reduction), data display (data display), verification and affirmation of conclusions (conclusion drawing and verification) clear also the data, what reduction and process, and display what kind of data and results. Triangulation on validity as checking data from various sources, ways, and times

III.   RESULTS AND DISCUSSION

Based on the results of research conducted by researchers, it can be seen that the results of the study show that in order for children to accept moral and religious values as expected, it is carried out by several methods, including storytelling methods, demonstration methods, habituation methods, and direct practice methods. In addition to using some of these methods, several factors can support early childhood acceptance of moral and religious values in the era of the industrial revolution 4.0. Here is a detailed discussion:

1. Storytelling Methods

Based on the observations, there is a difference between using a doll and a computer-supported by a projector. When the teacher tells stories using dolls, there are still children who do other activities do not listen to the teacher tell stories; this is due to several factors, including media that is less interesting for children and teachers who are less interesting when telling stories so that children feel bored, teachers should use more interesting dolls such as hand puppets and in conveying the teacher's story must really animate the story so that children are able to enter the world of stories so that children feel bored, teachers should use more interesting dolls such as hand puppets and in conveying the teacher's story must really animate the story so that children are able to enter the world of stories so that children are bored. Children can accept the moral values in the story well.

2. Demonstration Method

Based on the results of observations made by child researchers accepting the moral values of the teacher's religion using the method of the demonstration by practicing ablution, by inviting students to practice wudhu teaches children to always be grateful to God, always remember God and with ablution can calm or calm our hearts, by taking turns to do the practice of teaching children to be patient and able to wait their turn. It can be concluded that the acceptance of children to these moral and religious values is to show students a process of how to do ablution in accordance with the order until the end, the learner is able to carry out what has been practiced in everyday life both at home, at school, and in public places in accordance with what has been learned.

3. Habituation Method

When children come to school delivered by parents, be it father or mother or delivered by their brother, do not forget they are together to the teacher who has welcomed their arrival at school. The children shook

hands with all the teachers at RA Miftahul Huda, then the children lined up neatly and read prayers to enter the classroom; not to forget, when entering the class, the children stepped on the right foot first while checking cleanliness, such as nail and tooth hygiene. Based on the results of observations from the habituation method, children carry out positive activities, starting from their arrival of children to school until going home. It can be suggested that with this method of habituation, children will more readily accept moral and religious values, and teachers have done well so that children can accept the moral values instilled by teachers through this method of habituation. So it can be concluded that teachers give good examples such as saying greetings, shaking hands, being patient waiting for queues, being responsible and disciplined by re-storing books that have been used. The willingness of duha prayer thus early childhood acceptance of moral and religious values are more done through habituation and behavior in a simple activity.

4. Direct Practice Methods

Based on the observations of direct practice methods through sharing activities, children look enthusiastic in these activities. This is reflected when children practice directly radiated cheerful and happy faces in the activity. Children are also taught to be polite to the community in the school environment from this direct practice activity. The results of the observation were reinforced by the interview of a principal, Miftahul Huda; he explained from the direct practice activities that children can apply moral and religious values from an early age, starting from the minor thing, namely sharing with others, being human beings who are good at being grateful for the blessings that So many Have God has given us, children become people who have more compassion and empathy for others. In addition to some of the above methods, several factors affect early childhood acceptance of moral and religious values in the era of the industrial revolution 4.0 seen in RA Miftahul Huda Jatipamor, these factors are: First, family environmental factors, family environment is very influential on children's acceptance of moral and religious values in the era of the industrial revolution 4.0 today. Why is that so? Children spend more time with the family because the family is the first madrassa for children. Second, the factors of the school environment, the school environment also affects early childhood acceptance of moral and religious values; it needs to be considered to support the acceptance of these values the school needs to use various methods that can make it easier for children to accept moral and religious values that children can then apply in everyday life, then teachers who have good personalities to be an example for children.

Storytelling methods have a positive impact on the cultivation of spiritual values. The research results reinforce that using the story method has a positive opinion on critical attitudes [21]. Telling stories becomes an essential element of child development because it helps acquire a mother tongue and second language. It also raises a critical attitude in predicting events that may occur in the future [22]. The ability to tell stories in early childhood is essential because language can help shape a child's mindset [23]. Based on this, it is very natural for the storytelling method to be suitable when used in early childhood. Likewise, the demonstration method has become one of the exciting learning alternatives for early childhood education; following research conducted by Sutedja (2017), demonstration methods are more accessible and more interesting for children who quickly understand the lessons conveyed. Other results show that the demonstration method can increase the independence of children [24]. Likewise, with the habituation method used, the cultivation of spiritual values in early childhood needs a disciplined attitude. Based on the research results, Ihsani et al. (2018) that habituation is positively correlated to providing a disciplined attitude to children after an early age. Lastly, the direct practice also positively impacts the cultivation of the spiritual values of paud children. Following the research conducted [25], students can receive materials delivered well and can practice the knowledge that teachers have delivered while in school. For this reason, teachers must try their best to make learning something fun for their students. Through the learning methods that have been implemented, the process of planting spiritual values in PAUD children runs following expectations and looks good in each child. So furthermore, in the implementation of each method used, more in-depth studies are needed so that they can be anticipated every difficulty faced by children, be it didactic or pedagogical aspects, considering the characteristics of PAUD children.

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