IMPLEMENTASI PENDIDIKAN AGAMA DALAM NILAI KARAKTER DI LEMBAGA PENDIDIKAN PAUD

Implementation of Religious Education in Character Values in Early Childhood Education Institutions

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Abstract

Conceptual discourse and practice of religious education is considered effective as a means of internalizing character values as early as possible for the provision of children's lives in the future. This study describes the implementation of religious education in instilling character values in early childhood by using a survey method in 624 early childhood education in 33 provinces in Indonesia. The results of this study indicate that the majority of early childhood education leaders implement religious education policies in the institutions they lead with a calculated value of (93.37%). Then the implementation of religious education strengthens cognitive knowledge through material content about God by (99.84%), Prophets by (100%), holy books by (100%), houses of worship by (100%), and material content about morals by (100%) 100%). While the affective aspect of religious education includes material content about value planting (100%), planting the value of helping to help (99.84%). While the material that leads to the psychomotor aspect includes material about mutual respect (99.52%), and material about politeness (99.84%). The narrative of the survey results shows that religious education at the early childhood education level has been carried out in accordance with early childhood education standards, namely placing religious education as a means of internalizing character values through material content that strengthens the cognitive, affective and psychomotor abilities of early childhood.

Keywords: *Character; Education; Religious*

Abstrak

Diskursus konseptual dan praktik pendidikan agama dinilai efektif sebagai sarana internalisasi nilai karakter sedini mungkin untuk bekal hidup anak ke depan. Penelitian ini menjelaskan implementasi pendidikan agama dalam menanamkan nilai karakter pada anak usia dini dengan menggunakan metode survei di 624 lembaga pendidikan anak usia dini yang ada di 33 Provinsi di Indonesia. Hasil studi ini menunjukkan bahwa mayoritas pimpinan pendidikan anak usia dini menerapkan kebijakan pendidikan keagamaan di lembaga yang dipimpinnya dengan nilai perhitungan sebesar (93,37%). Kemudian implementasi pendidikan agama cenderung memperkuat aspek kognitif melalui konten materi tentang Tuhan sebesar (99,84%), Nabi sebesar (100%), kitab suci sebesar (100%), rumah ibadah sebesar (100%), dan konten materi tentang akhlak sebesar (100%). Sedangkan pendidikan agama yang menekankan aspek afektif meliputi konten materi tentang penanaman nilai kejujuran sebesar (100%), penanaman nilai tolong menolong sebesar (99.84%). Sementara untuk materi yang mengarah ke aspek psikomotor meliputi materi tentang saling menghormati sebesar (99,52%), dan materi tentang kesopanan sebesar (99,84%). Narasi hasil survey tersebut menunjukkan bahwa pendidikan agama pada jenjang pendidikan anak usia dini sudah dilaksanakan sesuai dengan standar isi pendidikannya, yaitu menempatkan pendidikan agama sebagai sarana internalisasi nilai karakter melalui konten materi yang memperkuat kognitif, afektif dan psikomotorik anak usia dini.

Kata kunci: Agama; Karakter; Pendidikan

INTRODUCTION

Many people believe that education is an important sector for the progress of a nation. Therefore, the state is obliged to provide access to education for its citizens, both at the level of early childhood education, basic education, secondary education, and higher education. In this context, providing access to early childhood education has an important role in shaping the personality, attitudes and excellence of human resources for Indonesia in the future. As stated in the National Education System Law No. 20 of 2003 in chapter 1 article 1 paragraph 14 confirms that: "Early childhood education is a coaching effort aimed at children from birth to the age of six years which is carried out through the provision of educational stimuli to assist physical growth and development. And spiritually so that children have readiness to enter further education.

The explanation above confirms that early childhood education institutions have an important position in shaping children's talents and potentials so that their future projections are more well-directed. The narrative becomes the basis for the government to build and develop early childhood education through various policies, both at the level of the legal system, as well as at the operational technical level of early childhood education. At this time early childhood education institutions have a broad scope. Although the scope of early childhood education is quite broad, at least for the context of Indonesia, in general, there are three forms of early childhood education that take place in the community, namely formal, non-formal, and informal education. In formal early childhood education institutions, it can be in the form of Kindergarten (TK), Raudhatul Atfhal (RA), then early childhood education in non-formal channels in the form of Playgroups (KB), Child Care Parks (TPA) or other equivalent forms, and Early childhood education in the informal education channel is in the form of family education or education organized by the environment (see RI Law No. 20/2003 article 28).

In the current context, early childhood education institutions are getting more attention and positive responses from the government and society. This reality is caused by the existence of early childhood education programs which are part of formal education to educate children by paying attention to various aspects of their development, such as physical, motor, language, cognitive, socio-emotional development and religious and moral development of children. Specifically, the developmental aspects taught in early childhood education institutions are aspects of cognitive development that aim to develop children's thinking skills to be able to process their learning acquisitions, to be able to find various alternatives in solving simple problems in everyday life, to help children to develop logical abilities. Such as understanding and recognizing the simplest arithmetic concepts (see Minister of National Education Regulation number 58 of 2009 concerning early childhood education Standards).

The explanation above confirms that early childhood education institutions have an important position in shaping children's talents and potentials so that their future projections are more well-directed. The narrative becomes the basis for the government to build and develop early childhood education through various policies, both at the level of the legal system, as well as at the operational technical level of early childhood education. At this time early childhood education institutions have a broad scope. Although the scope of early childhood education is quite broad, at least for the context of Indonesia, in general, there are three forms of early childhood education that take place in the community, namely formal, non-formal, and informal education. In formal early childhood education institutions, it can be in the form of Kindergarten (TK), Raudhatul Atfhal (RA), then early childhood education in non-formal channels in the form of Playgroups (KB), Child Care Parks (TPA) or other equivalent forms, and Early childhood education in the informal education channel is in the form of family education or education organized by the environment (see RI Law No. 20/2003 article 28).

At this time, efforts to make early childhood education as a medium for internalizing character values in children are important. Instilling character values in children requires the support of knowledge segmentation

that contains good values. In the present context, religious education is an effective means of instilling character values in children. Because religious education contains moral values that can be obeyed with one's personal awareness and appreciation without any element of external coercion. Philosophically, religious education and character values are two important entities that are brought together as part of the nature of education and human nature itself. As stated by Ki Hajar Dewantara, education is needed to instill character values in a person. In Ki Hajar Dewantara's view, intelligence is needed, but character is much more important. Intelligence without a solid character can certainly have implications for destructive actions (in Haryanto, tt). In line with Tilaar (2005:36), through education, human character is formed and bound by universal, rational and moral principles, so that the more people know about themselves and the world in which they live, the better their lives will be (Tilaar, 2005:36).

The narrative above emphasizes that religious education in early childhood education is an important instrumentation in fostering the moral, mental, and character of early childhood. However, based on the results of research studies that have been carried out previously, it can be seen that studies on early childhood education are still dominated by studies of general science learning such as vocabulary skills in early childhood, local wisdom, the environment and increasing creativity in early childhood (Syifa Wasilatul Fauziyah, et al., 2018; Diana, et al, 2018; Nadiroh et al, 2017; Luluk Asmawati, 2017). Some of the results of these studies seem not to be optimal in analyzing more deeply the efforts of early childhood education institutions to instill character values through religious education. This is where the novelty of the review of the results of this study with the results of previous studies is to describe the implementation of religious education in instilling character values in early childhood in 624 early childhood education institutions in 33 provinces in Indonesia.

THEORETICAL STUDY

The Concept of Religious Education

According to Government Regulation of the Republic of Indonesia Number 55 of 2007 on Religious Education and Religious Education. Article 1 paragraph (1) states that religious education is education that provides knowledge and shapes the attitude, personality, and skills of learners in practicing their religious teachings, which is implemented at least through subjects/lectures at all paths, levels and types of education.

Furthermore, Article 2 paragraph (1) states that religious education serves to form Indonesian people who believe and fear God Almighty and have noble morals and are able to maintain peace and harmony in inter and inter - religious relations. In paragraph (2) it is mentioned that religious education aims to develop the ability of learners in understanding, living, and practicing religious values that harmonize their mastery in science, technology and art.

According to Ibn Sina, the purpose of religious education is the cultivation of good character and the destruction of bad character (Herlina, 2014). Character, according to Al-Ghazali, is a behavior that appears automatically and without the need for thought/contemplation. A person is said to be of good character if his behavior has automatically been in accordance with sharia. Character can be nurtured by providing true religious education, because goodness only arises from true science, and true science can only be achieved through religious education (Handayani, 2017). The same thing is also believed by Ibn Miskawayh. According to him, the purpose of education is the moral development taught by religion (not the moral result of human thought as Western beliefs) (President, 1994).

If the education is viewed from the point of view of its essence, then it can be said that the essence of religious education is the efforts of adult parents (Sukmadinata, 2005) consciously to guide and develop the personality and basic abilities of students both in the form of religious education, formal and non-formal. The whole meaning of education above, it can be concluded that religious education is in fact a human endeavor to help and direct human nature to develop well to the desired level, its development.

In an education for a child at an early age should not only be poured knowledge alone to the child, but should also be considered the construction of morals, attitudes, behavior and decency. Therefore, in every education of knowledge there must be religious moral education and the development of a good and healthy personality.

Regarding the organization of religious education, it should refer to Government Regulation No. 17 of 2010 on the Management and Administration of Education (Chapter 1 Article 1 Paragraph 2) states, that the implementation of education is the activity of implementing components of the education system in the unit or educational program on the path, level, and type of education so that the educational process can take place in accordance with national educational goals. This shows that in the organization of education the core is to implement the components of the education system in the unit or educational program (Wood, 2001).

Educational components mean the parts of the educational process system, which determine the success and whether or not or existence and non-existence of the educational process. It can even be concluded that for the continuation of the educational work process requires the existence of these components.

In relation to this, the components that allow the educational process or the implementation of the educational process are as follows: educational objectives, learners, educators, adults, parents, teachers/educators in schools, Community Leaders and Religious Leaders, Educator Educational Interaction and Pupils, Educational Content, and Educational Environment. Furthermore, according to Mechati the components of education include: (a) objectives/curriculum, (b) students, (c) educators, (d) facilities, (e) evaluation and assessment, and (f) the environment (Meichati. 1979).

Meanwhile, according to Coombs, the main components of the education system, include: (1) goals and priorities, (2) learners, (3) management, (4) structure and schedule, (5) content, (6) educators, (7) aids learning, (8), facilities, (9) technology, (10) quality control, (11) research, and (12) cost (Coombs, 1968). In line with this opinion, Pidarta argues, that the

components of the education system broadly, consist of: (a) objectives, (b) management, (c) learners, (d) environment, (e) costs, (f) educators, and (g) infrastructure facilities (Pidarta, 2009).

Concept of Early Childhood Early Childhood

Education Program Definition of Education Program Early

Childhood education is a coaching effort aimed at children from birth to the age of 6 (six) years which is carried out through the provision of educational stimuli to assist growth and development. physical and spiritual development so that children have readiness to enter further education (Government Regulation No. 17 of 2010). Early childhood education can be organized through formal, non-formal, and/or informal education channels. Early childhood education in formal education is in the form of Kindergarten (TK), Raudatul Athfal (RA), or other equivalent forms. early childhood education in the non-formal education path is in the form of Play Groups (KB), Child Care Parks (TPA), or other equivalent forms. Early childhood education in the informal education path is in the form of family education and organized by the community where he lives (Soerya, 2012).

Early childhood education is a form of education that focuses on laying the foundation for growth and development physical development (fine and gross motor coordination), intelligence (thinking power, creativity, emotional intelligence, spiritual intelligence), socio-emotional (attitudes and behavior as well as religion) language and communication, in accordance with the uniqueness and developmental stages that are passed by early childhood (Handayani, 2017).

The definition of early childhood education is "a coaching effort aimed at children from birth to the age of six which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education" (Dahlan, 2017). Indeed, it is thus that children's education is the nation's greatest capital to realize the nation's future ideals. The success or failure of the steps that

we have initiated is very dependent on our future generations.

Early childhood education is a coaching effort aimed at children from birth to the age of 6 (six) years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education (Djaali and Muljono, 2007).

Functions and Objectives ff Early Childhood Education Institution

Based on government regulation number 17 of 2010 concerning the management and implementation of education, the functions and objectives of early childhood education are regulated in Article 61. The following reads in full: (1) Early childhood education has the function of fostering, growing, and developing all the potential of early childhood in a holistic manner. optimally so that basic behavior and abilities are formed in accordance with the stage of development in order to have readiness to enter further education, and (2) Early childhood education aims to: a) build a foundation for the development of potential learners to become human beings of faith and fear of God Almighty, noble character, noble personality, healthy, knowledgeable, capable, critical, creative, innovative, independent, confident, and become a democratic and responsible citizen; and b) developing the potential for spiritual, intellectual, emotional, kinesthetic, and social intelligence of students during the golden period of their growth in an educational and fun play environment (Tanjung, 2017).

Principles of early childhood education Implementation Principles

Early childhood education (Stavropoulou and Stroubouki, 2014) include, namely first; oriented to children's needs. Basically, every child has the same basic needs, such as physical needs, a sense of security, being valued, not being discriminated against, socializing, and the need to be recognized. Children cannot study well if they are hungry, feel insecure/fearful, in an unhealthy environment, are not appreciated or ignored by their educators or friends, secondly; In accordance with the child's development. Each age has different developmental tasks, for example at the age of 4 months in general children can lie on their stomach, at 6 months old they can sit, 10 months old they can stand, and 1 year old they can walk. Basically all children have predictable developmental patterns, for example children will be able to walk after standing up, third; According to the uniqueness of each individual. Children are unique individuals, each with a different learning style. There are children who learn more easily by listening (auditory), there are children who see (visual) and there are children who have to move (kinesthetic), fourth; Learning activities are carried out through play. Learning is done in a fun way.

Through play children learn about: math concepts, science, art and creativity, language, social, and others. During play, children get experience to develop aspects/values of moral, physical/motor, cognitive, language, social, emotional, and artistic. The formation of good habits such as discipline, courtesy, and others are introduced in a pleasant way, fifth; Children learn from concrete to abstract, from simple to complex, from movement to verbal, and from self to social, sixth; Children as active learners. In the learning process, children are subjects/actors of activities and educators are facilitators. Children have great curiosity, have many ideas, and cannot remain silent for long periods of time, seventh; Children learn through social interaction. Children learn through social interaction both with adults and with peers in their environment. One way children learn is by observing, imitating, and doing. Adults and close friends with children's lives are objects that children observe and imitate, eighth; Provide an environment that supports the learning process. The environment is a very useful learning resource for children.

The environment is in the form of a physical environment in the form of room arrangement, arrangement of play equipment, objects, changes in objects (old leaves, dry leaves, etc.), how objects work (the ball is pushed to roll, while the cube is pushed to shift), and the non-physical environment. physical in the form of people's habits, learning atmosphere, ninth; Stimulate the emergence of creativity and innovation. Basically every child has a very high creative potential. When

children are given the opportunity to use various materials in their play activities, children will be able to learn about the various properties of these materials, tenth; Develop children's life skills.

Life skills are skills that children need to have through character development, eleventh; using various sources and learning media in the surrounding environment. Learning resources and media for early childhood education institution are not limited to tools and media produced by manufacturers, but can use various materials and tools available in the environment as long as they are not harmful to the health of the twelfth child; Children learn according to their socio-cultural conditions. early childhood education is a vehicle for children to grow and develop according to their potential based on the socio-cultural prevailing in the environment. Parents are a source of information about the habits, hobbies, dislikes of children, and others that are used by educators in preparing learning programs, and the fourteenth educational stimulation is comprehensive which covers all aspects of development. When a child does something, he is actually developing various aspects of his development and intelligence.

The Implementation of Religious Education in the early childhood education Program

Law Number 20 of 2003 concerning the National Education System, Article 3 states that the implementation of education in Indonesia is a national education system that is systematically regulated. National education functions to develop capabilities and shape character and build a dignified national civilization in order to educate the nation's life. Based on the National Education System Law, education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Then article 4 paragraph (1) specifically states that religious education in formal education and equality education programs is at least held in the form of religious subjects or courses, and paragraph (2): adhered to and taught by educators of the same religion.

The law shows that religious education as one of the subjects, must be held at every path, level, and type of education. Therefore, the government, including local governments, must consciously implement and be responsible for the implementation of religious education, both in formal, informal and non-formal institutions.

Furthermore, Law no. 20 of 2003 concerning the National Education System article 28 which explains that Early Childhood Education is held through 3 channels, namely: First, formal education in the form of Kindergarten (TK), Raudatul Athfal (RA) or other equivalent forms; Second, non-formal education in the form of Playgroups (KB), Child Care Parks (TPA) or other equivalent forms and third, informal education channels in the form of family education or education organized by the environment (Kemenag, 2012).

Early childhood education is a level of education before the level early childhood. basic education which is effort coaching aimed at children from birth to the age of six years which is carried out through the provision of educational stimuli to help growth and development physical and spiritual so that children have readiness to enter further education, which is held on formal, non-formal, and informal channels (Hasbullah, 1999).

There are four main considerations of the importance of early childhood education, namely: (1) preparing quality human resources, (2) encouraging the acceleration of economic turnover and low social costs due to high work productivity and endurance, (3) increasing equity in people's lives, (4) helping parents and children (MoRA, 2010).

The implementation of religious education carried out from an early age is expected to make students not avoid the dangers of negative influences such as drugs and so on. Religion does not believe that if a person gets a proper understanding of religion, it will give birth to excessive fanaticism, religious education from an early age also creates children to understand all forms of differences from each existing religion. It also makes children understand that every religion does not teach something negative (Asari, 2013).

Early childhood education does not only function to provide learning experiences for children, but more importantly it functions to optimize brain development. Early childhood education should also cover the entire process of psychosocial stimulation and not be limited to the learning process that occurs in educational institutions. That is, early childhood education can take place anywhere and anytime as well as human interactions that occur within the family, peers, and from social relations in accordance with the conditions and development of early childhood (Dahlan, 2018).

METHODOLOGY

Study was conducted in 33 provinces with a research population of 624. Respondents from this study were TK/RA teachers, by conducting a survey in 624 (KEMENDIKBUD, 2012) early childhood education in 33 provinces, selecting TK/RA principals as interviewees in the basis for obtaining information on Islamic religious education and character education. This study uses a survey method with descriptive statistical techniques. The data collection techniques used in this study were questionnaires and interviews, by giving questions to individual respondents and then the data was analyzed using qualitative descriptive analysis techniques.

RESULTS AND DISCUSSION

Kindergarten Policy on Religious Education

Of the number of kindergartens surveyed, there were 3.68% with public status and 96.32% with private status. This data shows that the management of TK is based on community participation. Meanwhile, based on the institutional status of TK, data obtained as much as 64.89% of TK have general characteristics and 35.11% TK has religious characteristics (Tashakkori and Teddlie, 2010). This data illustrates that religion is considered important in early childhood education so that religious symbols need to be highlighted.

The regulation mandates that every level of education is required to provide religious education. One form of regulation implementation can be seen from the presence or absence of religious education policies. Is there a kindergarten policy in strengthening religious education? The data shows that there are 93.37% of kindergarten leaders who have policies on religious education, and the remaining 6.63% of kindergarten leaders do not have policies in terms of strengthening religious education in the institutions they lead.

Most of the leaders have a policy of strengthening religious education, which is related to the standard content of kindergarten institutions, one of which is the development of religious and moral values. This means that it is natural that the percentage of kindergartens that have a policy on religious education is quite large.

Forms of policies to strengthen religious education include reading Iqro, rituals of Hajj, reading prayers when starting activities in class, reading holy books, commemorating religious holidays, and preparing facilities and infrastructure that are characterized by religion (Shiozaki, 2012). Although Religious Education is intra curricular, most 68.97% Kindergartens organize extracurricular Religious Education. These data indicate that there is a limited time for the implementation of Religious Education.

Judging from the educational background of kindergarten leaders/institutions, it can be categorized into four parts, namely principals with a high school education background, 93.28% having policies in strengthening religious education, while 6.72% do not have policies on religious education. Principals with a diploma education background, 88.73% have a policy towards the development of Religious Education, while those who do not have a policy are 11.27%. In contrast to principals with a bachelor's education, there are 96.51% who have a policy towards the development of Religious Education. While those who are not 3.49%. For principals with postgraduate education, 83.76% have a religious education policy while those who do not have a policy in the development of religious education are 16.33%.

In principle, religious education activities also depend on who the leader is because from the data obtained in the field there are several types of kindergartens, whether they are religious or general kindergartens. If the kindergarten is characterized by religion, the

leader automatically has a strong insight into religious scholarship, this becomes the basis for equipping children with faith from an early age, so that they can become children who have a strong foundation in religion, the role of leadership is very decisive, this can be implemented by making a schedule specifically related to religious activities in the institution. Thus, one of the strategies in implementing religious education development policies, or by preparing media facilities related to religious education in the institutions they lead, so that teachers teach easily in conveying religious education learning materials to their students.

Religious Education Materials and Methods Religious Education

Materials

From the survey results, it is known that teaching materials that lead to cognitive aspects are as follows: God (99.84%), Prophets (100%), holy books (100%), houses of worship (100%), morals (100%). For the material that leads to the affective aspect, the graphs can be seen as follows: instilling the value of honesty (100%), value of helping instilling the (99.84%). As for the material that leads to the psychomotor aspect, it can be seen in the following graph: mutual respect (99.52%), politeness (99.84%).

Methods of Religious Education

The method can be interpreted as a method used to implement plans that have been prepared in the form of real and practical activities to achieve learning objectives. According to Nana Sujana (2005:76) the learning method is the method used by the teacher in establishing relationships with students during teaching.

Based on the definition of the learning method above, it can be concluded that the learning method is a method or strategy carried out by a teacher so that the learning process occurs in students to achieve goals.

In general, there are many methods that can be used in implementing learning, including: lectures, discussions, demonstrations, symposiums and so on. In particular, in the education of children, the method used is not the same because it must consider the characteristics of the way of learning for early childhood education, namely (1) children learn through playing, (2) children learn by building knowledge, (3) children learn independently, naturally and (4) children learn best if what they learn considers all aspects of development, is meaningful, interesting, and functional (Amasitoh et al; 2009). Considering the above characteristics, the learning activities in early childhood according to Sujioni et al (2009), with characteristics: (1) learning, playing and singing, and (2) development-oriented learning.

Regarding the learning materials taught in kindergarten, including material about God, prophets, holy books, houses of worship, honesty, mutual help, courtesy and mutual respect (Stavropoulou and Stroubouki, 2014). In terms of the use of methods, in general, the highest knowledge of God is taught by the teacher using two methods (17.57%), knowing the prophet is taught by the teacher with three methods (20.80%), knowing the holy book is taught by the teacher with one method (20.71%), getting to know the house of worship taught by the teacher with one method (20.26%), knowing honesty was taught by the teacher with nine methods (17.47%), about helping the teacher was taught by nine methods (21.29%), recognizing politeness was taught by the teacher with nine methods (19 .89%), respect is also taught by teachers with nine methods (20.50%) (Kemenag, 2013).

Kindergarten Institutional Facilities and Infrastructure

From the survey results for the condition of existing facilities and infrastructure, it can be divided into 3 (three) categories, namely TK which have study rooms in good condition, 71.22%, in moderate condition, there are 25.65%, while kindergartens with have a study room in a damaged condition amounted to 3.13%. When viewed in general, kindergartens have learning space facilities that are still in good condition or suitable for use. Meanwhile, for kindergartens that have/have worship rooms, there are 69.80% on the contrary, there are 30.20% of kindergartens that do not have facilities/do not have Ibadan rooms.

When viewed from each condition of the available worship facilities, there are 70.92% of worship rooms in good condition, 28.19% of worship rooms in moderate condition and 0.89% of worship rooms in damaged condition. This means that if we look at the availability of prayer rooms in kindergartens, in general, they are still in good condition. For ownership of playgrounds, 97.67% of kindergartens have playgrounds, only a small proportion of kindergartens do not have playgrounds, namely 2.33% (Bruinessen, 1990).

Besides that, when viewed from the condition of the playground in the kindergarten, there are 63.55% of the playground in good condition, 33.92% in sufficient condition, while 2.53% of the playground in the kindergarten is in a damaged condition. For school yard ownership, 98.05% of kindergartens have a yard and only a small proportion of 1.95% of kindergartens do not have a school yard. Then when viewed from the condition of the school yard/yard there are 64.74% of the yard/yard in good condition/maintained, 34.62% in fairly well-maintained condition and 0.64% in damaged/not maintained condition at all. In terms of ownership of learning media in kindergarten there are 93.75 % Kindergartens have learning media and 6.25% Kindergartens do not have learning media. While the condition of the learning media in kindergarten 50.23% of the media are in good condition, 46.53% are in good enough condition and 3.24% of the learning media are in damaged condition.

In terms of the use of religious symbols in kindergarten, 98.03% of kindergartens use religious symbols and only 1.97% of kindergartens do not use religious symbols. Meanwhile, the condition of religious symbols in kindergarten was 54.55% in good condition, 42.28% in fairly good condition and 3.17% religious symbols in kindergarten in damaged condition. For the existence of other facilities, 98.84% of TK have other facilities and only 1.16% of TK do not have other facilities. For the condition of the other facilities, there are 84.15% of other facilities in good condition, 13.41% in fairly good condition and 2.43% of other facilities in the kindergarten are in a damaged condition. only one type, 30.71% of kindergartens use two types of learning media,

9.64% of kindergartens use three types of learning media, 4.52% of kindergartens use four types of learning media and 0.59% of kindergartens use five types of learning media. There are 53.61% of kindergartens that do not use public facilities in terms of teaching and learning activities while 46.39% of kindergartens that use public facilities for the teaching and learning process.

Supporters and Inhibitors of PA Learning in Kindergarten

Supporting factors in the process of implementing religious education in kindergarten institutions, both internal and external, include leadership, kindergarten leaders/managers with a religious education background are more likely to have concepts in the development of religious education compared to those without an educational background religion, as well as the community environment in this case parents of students must provide spirit in the development of kindergarten in the future, especially those related to the development and implementation of kindergarten in the future both in terms of moral and material. In this case are funding, preparation of various learning media/visual aids and human resources/teaching teachers/educators (Prayitno, 2000).

While the inhibiting factors that occur in PA learning in kindergarten institutions are more budgets that are not available so that schools cannot prepare adequate facilities, qualified teaching staff because they cannot afford to be paid in this case human resources cannot be prepared, in addition to parental support There are no students at all and the leadership lacks insight, which in the end he has no ideas or plans in preparing for kindergarten in the future.

Religious education in schools is a mandate from the 1945 Constitution so that the government seeks and organizes a national education system that can increase faith and piety to God Almighty, and increase noble character in the context of educating the nation's life (Arikunto and Abdul Jabar, 2010).

In Law Number 20 of 2003 concerning the National Education System, it also confirms that national education functions to develop

capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God. The Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen. In the same Law in Permendiknas No. 58 of 2009 all levels and pathways are required to organize religious education.

PP 55 of 2007 concerning Religious Education and Religious Education Article 3 paragraph (1) states that every education unit at all lines, levels, and types of education is obliged to provide religious education. Kindergarten is one level of education where religious education is mandatory. Minister of Religion Regulation No. 16 of 2010 concerning the management of religious education in schools, article 3 paragraph 1: every school is obliged to provide religious education (Yunanda, 2009).

Permendiknas No. 58 of 2009 concerning Standards for Early Childhood Education states that the content standards include the development of behavioral education and the field of developing basic abilities through play and habituation activities, one of the scopes of development is religious and moral values. The development is carried out in an integrated manner with other aspects using a thematic approach. Most of the 67,550 kindergartens have developed religious and moral values which are integrated with other aspects using a thematic approach.

Religious and moral values are translated by the Ministry of Religion as religious education. The portrait of religious education in kindergarten has not been mapped. However, the initial study generally found two kinds of TK; (1) Kindergartens that have not organized religious education, and (2) Kindergartens that have organized religious education (Van Batavia, 2007). There are several problems in the TK that organizes religious education; (1) leadership policies that have not been maximized, (2) the competence of kindergarten teachers who teach religious education, (3) there are no guidelines for religious teaching materials, (4) and others.

In that context, it is necessary to obtain data and information related to the implementation of religious education in kindergartens in the form of survey research. This study aims to explore the implementation of religious education in kindergartens. The survey was conducted in 624 kindergartens in 12 provincial capital cities, namely: Bandung (West Java), Semarang (Central Java), Surabaya (East Java), Medan (North Sumatra), Banjarmasin (South Kalimantan), Makassar (South Sulawesi), Mataram (West Nusa Tenggara), Denpasar (Bali), Manado (North Sulawesi), Kupang (NTT), Serang (Banten) and DKI Jakarta. The survey was conducted in May-June 2012.

Categories of Kindergarten and Learning Materials Presentation System

Based on the graph, judging from the kindergarten category in relation to the material presentation system, from a total of 362 general kindergartens, there are 225 kindergartens that provide integrated religious education learning and 137 kindergartens provide separate learning (there are separate hours). Meanwhile, of the 192 religious kindergartens, there were 121 kindergartens that provided integrated religious education learning and 71 kindergartens that provided separate learning (with separate hours) (Stufflebeam, 1968).

The data indicates that both general kindergartens and kindergartens with religious characteristics were 346 (62.45%) providing integrated religious materials, while those that provided religious materials separately were 208 (37.55%) of the 624 TK research samples.

When viewed from the category of kindergartens with the presence of religious teachers based on the graph, it shows that general kindergartens with religious teachers are 118 (32.60%), while those without religion teachers are 244 (67.40%). This means that there are far more general kindergartens that do not have religious teachers than those who have religion teachers. Meanwhile, there are 45 (22.96%) religious teachers in kindergartens and 151 (77.04%) who do not have religious teachers. This shows that general kindergartens have more religion teachers than kindergartens with religious characteristics. However, both

general kindergartens and religious kindergartens generally teach religious education. Therefore, there are a number of teachers who are not religious teachers who teach religious education. This condition can occur, because generally the process of learning religious education in both general kindergartens and kindergartens with religious characteristics is presented in an integrated manner (L Kirkpatrick, 1994).

Likewise, the status of kindergartens with a graphic-based material presentation system, for state kindergartens in presenting learning materials 9 in an integrated manner, while 12 have separate hours. Likewise, 336 private kindergartens provide integrated learning materials, 204 separately. This means that in general, kindergartens that provide religious education materials in an integrated manner are larger than those that have separate hours/ separate hours.

Human Resources (HR)

Leaders

Judging from the educational background of the leaders/kindergarten institutions, in general there are 21.65% of the leaders of high school graduates, 12.68% of the leaders of kindergartens with diploma education, 57.04% of kindergarten leaders with undergraduate education and 8.62% of kindergarten leaders with postgraduate education. While the scientific background of kindergarten leaders/ managers is 14.29% religious education, and 85.71% of kindergarten leaders are general educated.

Teachers

Judging by the gender of educators/ teachers who serve in kindergarten with a male and female ratio where there are 96.77% of teachers/educators in kindergarten schools are female, and only 3.23% of educators/teachers in kindergarten are female and male genitalia. This means that the level of tendency of teachers who teach/serve in kindergarten schools is generally female (Dahlan, 2017).

Likewise, with the latest education level of educators/teachers in kindergarten, there are 33.79% of educators/teachers graduating from high school, followed by 21.1% of teachers/educators with diploma education, next there are 43.54% of kindergarten teachers with undergraduate education and only 1.57% postgraduate-educated kindergarten teacher. Meanwhile, the educational background of teachers in general is 86.20% who have a general education background and only 13.8% of educators/teachers in Kindergarten schools have a religious education background.

For the tenure of educators/teachers who serve in kindergarten schools, they are divided into 3 (three) categories, namely, teachers who serve between 1-10 years are 58.23% teachers/educators, then between 11-20 years there are 20.37%. While those who served more than 20 years were only 21.39%. This means that in general the teachers/educators in kindergarten are still potential or young. In the process of implementation of certification, where educators/ teachers in kindergarten are already certified 17.80%, while the teacher/ educator who has not been certified by 82.20% in kindergartens (Hand, 2017)

While the participation of teachers/ educators in terms of education and training can categorize them into 5 (five) categories, namely those who have never attended training at all are 40.18%, then there are 44.83% teachers/ educators who have attended training 1-5 times. Meanwhile, 9.74% of teachers/ educators have attended training 6-10 times, then 2.05% of educators/teachers have attended training 11-15 times, and attended training above 15 times only 3.17%. So it can be concluded that 60% of teachers in Kindergarten have attended training, although in varying numbers.

Meanwhile, in the development of teachers' creations, there is an association called IGTK (kindergarten teacher association) when viewed from the activities carried out by kindergarten teachers/ educators there are 87.94% who are members of IGTK, and only 12.06% of kindergarten teachers who have not joined IGTK. This means that most of the teachers in kindergarten are active in the IGTK forum in developing discussion creations and the careers of kindergarten teachers.

Supporters and Inhibitors of PA Learning in Kindergarten

Supporting factors in the process of implementing religious education in kindergarten institutions, both internal and external, include leadership, kindergarten leaders/managers with a religious education background are more likely to have concepts in the development of religious education compared to those without an educational background religion, as well as the community environment in this case parents of students must provide spirit in the development of kindergarten in the future, especially those related to the development and implementation of kindergarten in the future both in terms of moral and material. In this case are funding, preparation of various learning media/visual aids and human resources/teaching teachers/ educators (Van Batavia, 2007).

While the inhibiting factors that occur in PA learning in kindergarten institutions are more budgets that are not available so that schools cannot prepare adequate facilities, qualified teaching staff because they cannot afford to be paid in this case human resources cannot be prepared, in addition to parental support There are no students at all and the leadership lacks insight, which in the end he has no ideas or plans in preparing for kindergarten in the future.

CONCLUSION

Religious education in kindergarten has been carried out which is adjusted to the standards of the content of early childhood education, namely the development of religious values and morals. The material taught includes cognitive, affective and psychomotor aspects. In teaching using many methods. Submission of material is mostly done in an integrated manner, very few are done separately. For the most part, there are no special religious teachers who teach PA.

Based on the conclusions above, the recommendation is that there is no need for religious teachers specifically in Religious Education, the ministry of religion should only develop existing kindergarten teachers to improve their quality and provide guidelines for the implementation of religious education.

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