

Teaching Strategy in Islamic Religious Education for Children at Tadika Al-Fikh Orchard Taman Setia Selagor

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ABSTRACT

This study investigates the suboptimal teaching strategies of Islamic religious education at Tadika Al-Fikh Orchard Taman Setia, focusing on their limited effectiveness in sparking children's interest and encouraging active participation. It aims to identify the strategies employed by teachers, explore the challenges they face, and analyze the factors that influence the success of these strategies. Using a descriptive qualitative approach, the research objectively examines the strategies in a natural setting to understand their implementation and impact. The findings reveal that active and collaborative teaching methods contribute to positive behavioral changes in children, such as a greater willingness to apologize and increased confidence in speaking. The success of these strategies is influenced by the emphasis on practical application of Islamic moral values. The study concludes that effective teaching strategies in Islamic education can foster behavioral development and instill noble character in young learners.

Keywords: *Analysis, Teaching Strategy, Kindergarten.*

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INTRODUCTION

Educators must have a vision and mission in building children's character, especially in the world of education. One of them is at Tadika Al-Fikh Orchard Taman Setia , the strategy for teaching Islamic religious education really needs to be carried out effectively and efficiently. This research activity can provide good benefits, especially to students so that they have noble morals and are able to make themselves obedient to Allah. Apart from that, parents also have a responsibility to collaborate in educating their children so that the teaching can run well.

Islamic religious education is very important to be implemented from an early age because it can shape a child's personality and make them uphold moral values more as adults, and be able to restrain themselves from socially and religiously deviant behavior (Arif, 2016). There are three main principles in Islam, namely morals, manners, and role models. Morals refer to obligations and responsibilities, in addition to sharia and religious teachings in general. Manners refer to positive behavior. Exemplary refers to the moral qualities shown by someone who adheres to the teachings of the Prophet Muhammad SAW. These three principles are the foundation of character education in Islam (Mustafa, 2022).

According to Zakiah Daradjat as quoted (Sinurat, 2022) that Islamic religious education is an effort and care for students so that later after completing their education they can understand what is contained in Islam as a whole, appreciate the meaning and intent and purpose and ultimately be able to practice it and make the teachings of Islam that they have

embraced as their outlook on life so that they can bring salvation in the world and the hereafter. Islamic religious education is a field of education that can have an impact on everyday life and this Islamic religious education must be implemented in order to realize the national education that has been determined.

The 1945 Constitution of the Republic of Indonesia mandates that the government must strive for and organize an education that can increase faith and devotion to God Almighty, the aim of which is for students to be intelligent and also have noble character. In Law (UU) number 20 of 2003 Article 1 it is stated that "National Education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times" (Law No. 20 of 2003). This shows that the religious values of students must be increased, in order to create quality (HR).

The aim of education according to the Qur'an is as stated in the letter QS Adzariat verses 51-56 which means "And I did not create Jinn and Humans except so that they would serve Me". Muhammad Natsir stated that the goal of human life is to serve oneself to Allah, meaning that this goal must be instilled in children who will live their lives, because the phrase to serve oneself to Allah has a broad meaning, including obedience and victory in the afterlife by avoiding all his prohibitions and obeying all his commands. With the basic objectives of Islamic education, noble morals will be formed in children, honest and sincere. So, as a teacher, you should be responsible for children's moral education because noble morals are the pillar of Islamic education (Syadli, 2001).

A teacher must use a good teaching strategy so that children are active and pay attention to the material taught in the learning process activities and children become enthusiastic during learning time, so that what is conveyed by the teacher is easily understood and understood by students. Strategy is an effort to achieve success and success in achieving learning goals. Teaching strategy is a combination of two words, namely "strategy" and "teaching". The word "strategy" comes from the English word "strategy" which means trick. Although often used in the context of war or military, the term strategy has a broader meaning. In the context of teaching, strategy refers to the efforts of educators in designing and managing a learning environment that is conducive to the learning process. In other words, a teaching strategy is a choice of teaching and learning activity patterns designed to achieve learning objectives effectively. The right choice of strategy greatly influences the success of the teaching process.

Therefore, teaching strategies can be defined as abstract planning of teacher and student actions in order to achieve learning objectives. This strategy underlies a series of activities that occur in the classroom (Adib, 2010). Early childhood has different characteristics and learning styles than adults. Monotonous and less interactive learning methods can make children lose interest in learning. Islamic religious education learning should use active, creative, and fun methods, such as role playing, singing, storytelling, and using interesting learning media.

The author conducted observations at Tadika Al-Fikh Orchard Taman Setia, this Tadika is one of the most popular schools in the community because this school prioritizes religious values, by implementing various religious programs that support students' religiosity to be more creative, innovative and interactive in religious values. From the results of the author's observations for 25 days, starting from August 5 to 30. The religious programs provided are every day before starting the learning process, students read the Iqro', memorize short surahs, memorize the names of prophets and apostles, the duties of angels, memorize daily prayers, practice the 5 daily prayers and every Friday there is a congregational Dhuha prayer.

The teaching strategies used by teachers at Tadika Al-Fikh Orchard Taman Setia untuk Anak are considered less effective in attracting children's interest and learning. monotonous and less interactive make children lose interest in learning. Therefore, innovative and adaptive strategies are needed to ensure that Islamic religious education can be well received and relevant to their daily lives.

Literature Review

Education in schools can be used in an integrated manner in every activity in schools. Every student activity in schools can be used as a medium to instill character and facilitate students to behave according to applicable values (Raihan Zaky, Hasrian Rudi Seiawan, 2023). Thus, Islamic education not only provides religious understanding, but also plays a role in forming good character, making individuals better at interacting with their environment, and building a better society as a whole (Harfiani, 2017).

Islamic Religious Education consists of two main elements, namely "education" and "Islamic religion." Education, according to Plato, is the process of developing students' potential so that their morals and intellectuals can develop to find the true truth. In this case, teachers play an important role in motivating and creating a conducive environment (Musyafa' Fathoni, 2010). Furthermore, Aristotle in his ethics defines education as the process of educating humans to have the right attitude in every action (Bunyamin, 2018).

In al-Ghazali's view, education is an educator's effort to eliminate bad morals and instill good morals in students, so that they become individuals who are closer to Allah and can achieve happiness in the world and the hereafter (Hamim, 2014). Meanwhile, Ibn Khaldun gives a broader meaning to education, namely not only limited to the learning process in a certain space and time, but also involves the process of human consciousness in capturing, absorbing, and experiencing natural events throughout the ages (Akbar, 2015).

John Dewey defines education as a process of growth, development, and life itself. He views education progressively and optimistically, and is based on the principle of student progress in their educational process (Mualifah, 2013). In line with that, Ki Hajar Dewantara stated that education is a process of guidance to grow students' potential to become independent individuals and responsible members of society, so as to achieve safety and happiness (Yanuarti, 2017).

Islamic Religious Education is defined as a process of instilling religious values continuously between teachers and students, with the ultimate goal of forming noble character. Instilling Islamic values in the souls, feelings, and minds of students is done harmoniously and in balance. Muhaimin (2004) stated that the main characteristic of Islamic Religious Education is making it a way of life that is internalized within the individual.

Based on the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, Articles 1 and 2, it is stated that: *"Religious education is education implemented through subjects or lectures at all levels of education, which aims to provide knowledge and shape the attitudes and personalities of students who believe, are devoted to God Almighty, and have skills and abilities in responding to religious values, to prepare students to become humans who are able to carry out and practice the teachings of their religion"* (Ministry of Law, 2015).

In another regulation, namely Law Number 20 of 2003 concerning the National Education System, PAI is defined as a conscious and planned effort to help students know,

understand, internalize, and believe in, be pious, and have noble morals based on Islamic teachings. The main sources of this education are the Qur'an and Hadith (National, 2006).

The National Education System in Indonesia is regulated in Law No. 20 of 2003, which states that education consists of Early Childhood Education, Basic Education, Secondary Education, and Higher Education, which are a systematic unity (Introduction & Athfal, 2003). Humans experience growth and development, where in childhood, especially at the age of 6 years, children experience the Golden Age, where children develop very rapidly and this greatly determines their future life. During this period, it is highly recommended to provide educational stimulation in the form of instilling faith, morals, ethics, self-concept, and others. This depends on how teachers and parents collaborate to provide the best education for children. Parental readiness is very much needed to lead children to the gates of success.

Children are a gift from Allah to both parents to care for and educate. Children must be treated according to their age and stage of development because children are not adults. The task of parents in educating children is to develop their potential, as well as educate morals and faith in Allah. As Muslims, we have a guideline for life, namely the Qur'an and hadith, which contain many teachings including how to provide education to early childhood according to Surah Luqman verses 13-19. The goal of Islamic education itself is to realize a perfect Muslim person (kamil) who can develop his function as 'abid and khalifah (Auliah et al., nd).

Islam teaches us to educate children comprehensively, oriented not only towards worldly happiness but also happiness in the afterlife. Children's education includes education in faith, worship, and morals. Aqidah education is basic education to know who God is, teaching children not to depend on other than Allah. In terms of worship, children are taught to build a relationship with Allah who created them, this is continuous with religious education. Meanwhile, moral education focuses more on equipping children to live in society and as a family.

According to Al-Syaibaniy, Islamic education is a process to change a person's behavior in personal life, society and the natural surroundings. This process takes place by carrying out educational and teaching activities in the form of human rights and professions among the many in society. Achmadi also explained that Islamic education is an effort to maintain and develop human nature in order to create a perfect human being. It can be concluded that Islamic education is a system that directs students according to Islamic ideology which is carried out consciously to direct and guide them to reach the highest point (Auliah et al., nd). Meanwhile, the definition of Islamic education for early childhood is an effort to develop the potential that exists in children from birth to the age of six by providing stimulation in the form of Islamic education so that children grow and develop optimally and completely (Umm, nd).

The most important thing that must be instilled in education according to Imam Al-Ghazali is to instill monotheism and maintain aqidah, because a child's behavior depends on what his or her aqeedah is. Zakiyah Darajat also emphasized that cultivating faith starts from the family, even from the womb until later growing up, because if parents are negligent, in the future children will experience difficulties in dealing with rapid changes in themselves.

Strategy, derived from the Latin word *strategia* meaning the art of planning to achieve goals, is used in a variety of contexts, including education. In learning, strategy is a comprehensive approach that includes planning, implementing, and evaluating learning activities over a period of time. Coordination of themes, teams, and supporting factors is

essential for effective strategy implementation. Unlike tactics that are narrower in scope, strategy is closely related to vision and mission, although it focuses on short-term and long-term goals.

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In the world of education, strategy is defined as a plan, method, or series of activities designed to achieve certain educational goals. In short, a learning strategy is a plan of activities to achieve educational goals. In its implementation, a strategy can include various methods, such as lectures, Q &A, and discussions, and utilize various supporting resources. Therefore, a strategy is different from a method. A strategy is a plan to achieve goals, while a method is a way of implementing the strategy.

Learning strategies are various models, methods, and ways of organizing teaching and learning activities. Strategies include general patterns of activities that teachers and students must follow to achieve the learning objectives that have been set. Implementation of the strategy requires certain stages. Some important things that need to be done before implementing a learning strategy include: critical analysis of the problem, setting goals and objectives, preparing an action plan, planning the use of educational resources, considering the advantages and sustainability of the strategy (Aleupah, 2023).

METHOD

The method used in this research is a descriptive qualitative research method, namely an activity that seeks the truth of an object carried out in natural conditions, where the research is descriptive and explains objectively the facts, properties, characteristics and relationships of one element to another. Based on its type, this study uses descriptive qualitative research. Qualitative research is research that is intended to understand the phenomenon of what is experienced by the research object in a descriptive way in the form of words and language, in a specific natural context and by utilizing various scientific methods.

Qualitative research is research that produces analysis procedures that do not use statistical analysis procedures or other quantification methods. Qualitative research is a research method based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data source sampling is carried out purposively and snowball, collection techniques with triangulation (combination), data analysis is inductive or qualitative, and qualitative research results emphasize meaning rather than generalization. (Yusuf Muri, 2014)

This qualitative descriptive research uses qualitative research methodology with research subjects of teachers and children at Tadika Al Fikh Orchard, Taman Setia, Selangor. The data collection process was carried out through participant observation with researchers directly involved in classroom learning activities, interviews with teachers that were recorded for further analysis, and documentation in the form of videos and photos of events.

Data analysis uses the Miles and Huberman approach which consists of three stages of data collection, data reduction, and conclusion/verification. The validity of the data is tested through triangulation, which is comparing data from various sources and methods at different

times. The data analysis process is carried out interactively and continuously until data saturation is achieved.

FINDINGS AND DISCUSSION

This research is located at Tadika Al Fikh Orchard, Taman Setia 40, Lorong Setia 1a, Taman Setia, 41200 Klang, Selangor, Malaysia. This research was conducted for twenty- five days in the odd semester of the 2024-2025 academic year. During that time, the author collected the data needed to meet the research criteria that the author did.

Strategies Used by Teachers at Tadika Al Fikh Orchard.

Based on the researcher's interview, the teaching strategy used by Mrs. Azizah Azmi at Tadika Al-Fikh Orchard Taman Setia explains as follows:

“Teaching conducted in schools must emphasize the formation of children's manners and character. For example, teaching Islamic values such as the attitude of apologizing when doing wrong and the courage to speak up. With this, it will make students more active and skilled during the learning process and can be done in everyday life” (Interview, 2025).

To maintain children's interest in learning Islamic Religious Education, he uses creative methods such as songs, which help children stay focused and make it easier for them to memorize lessons. In addition, Mrs. Azizah also conducted a learning evaluation by asking the children again about the material that had been taught to ensure their understanding and memory.

Parental involvement is also an important part of this teaching strategy. Azizah's mother uses WhatsApp to communicate with parents, asking them to help their children memorize the verses they have learned at school. To deal with the differences in children's learning abilities, he provides an individual approach by repeating one-on-one learning for children who are less able to grasp the material. The success of this strategy can be seen from changes in children's attitudes, such as their willingness to apologize and their courage to speak up, although other developments still need to be monitored. With these strategies, Ibu Azizah creates an effective, enjoyable learning environment that focuses on building children's character.

Based on the researcher's observation at Tadika Al-Fikh Orchard Taman Setia, this Tadika is one of the most popular among the community because this school prioritizes religious values, by implementing various religious programs that support students' religiosity to be more creative, innovative and interactive in religious values. From the results of the researcher's observations for 25 days, starting from August 5 to 30.

The religious programs provided are every day before starting the learning process, reading Iqro', reading dhikr morning and evening, memorizing short surahs, memorizing the names of prophets and apostles, the duties of angels, memorizing daily prayers, practicing the 5 daily prayers and every Friday there is a congregational Dhuha prayer. However, according to researchers based on observations in the field, the teaching strategies used by teachers at Tadika Al-Fikh Orchard Taman Setia to Children are considered less effective in attracting children's interest, learning monotonous and less interactive make children lose interest in learning. Therefore, innovative and adaptive strategies are needed to ensure that Islamic religious education can be well received and relevant to their daily lives.

Challenges faced in implementing Islamic Religious Education at Tadika Al-Fikh Orchard Taman Setia.

The challenges faced in implementing Islamic Religious Education teaching strategies at Tadika Al-Fikh Orchard Taman Setia involve various aspects that require careful attention and adjustment. One of the biggest challenges is the highly variable learning abilities of children. Every child has a different learning speed and style, so teachers must be very careful in adjusting teaching methods to ensure that all children, especially those who have difficulty understanding the material, can follow the lesson well. For children who are slower in grasping lessons, more intensive repetition of the material needs to be done to ensure that they understand well and do not fall behind. This requires patience and creativity from the teacher so that the learning process remains interesting and effective, even though children have diverse abilities.

In addition, maintaining children's focus, especially in memorizing lessons, is a challenge in itself. Given the age of children who tend to be easily distracted, extra effort is needed to maintain their attention in the learning process. The methods used, such as songs for memorization, are quite effective in attracting attention and making it easier for children to remember the surah or lessons taught. However, not all children may be able to adapt to this method. Some children may be better suited to other methods, such as visualization or educational games, which allow them to stay engaged in learning without feeling bored or tired. This requires creativity in choosing and combining various approaches that can accommodate the various learning styles that exist in the classroom.

The next challenge is to involve parents in the learning process. Although Ibu Azizah has tried to contact parents via WhatsApp and ask them to help their children memorize the surah at home, the reality is that not all parents can give their full attention or enough time to support their children in learning at home. Some parents may have limited time or difficulty in providing maximum support to their children. In this condition, closer cooperation between schools and parents becomes very important to create synergy in supporting children's development. Teachers also need to provide guidance or tips for parents so that they can be more effective in accompanying their children at home.

Evaluating the effectiveness of learning is also a challenge, although Ibu Azizah applies questions and answers to find out how far the children remember the lessons. The application of knowledge that has been learned in everyday life is sometimes still not in accordance with expectations. Sometimes children may only remember the material theoretically without actually applying it in their behavior. Therefore, a more in-depth evaluation is needed, not only limited to testing memorization, but also observing changes in children's behavior in their social lives. Teachers need to ensure that children do not only memorize, but also understand and practice the values taught in the context of their daily lives.

Finally, although teaching manners or character is the main focus, the big challenge is ensuring that children truly internalize and apply these values in their lives. Teaching manners and character is not enough just by teaching theory or giving examples, but also requires a long process to foster good habits that can be applied consistently in children's lives. This requires continuous supervision and support from both teachers and parents, as well as giving awards or positive feedback to children who show good behavioral changes. Therefore, although manners or character are the focus of teaching, the biggest challenge is ensuring that children can integrate these values thoroughly into their daily lives, both at home, at school, and in the wider community.

Factors that Influence the Success of Islamic Religious Education Teaching Strategies at Tadika Al-Fikh Orchard Taman Setia.

The success of the Islamic Religious Education teaching strategy at Tadika Al-Fikh Orchard Taman Setia can be seen through various factors that support each other and influence the effectiveness of the learning process. One of the main factors is the emphasis given by Mrs. Azizah Azmi to the children's manners or character. In his perspective, apart from teaching religious knowledge, it is important for children to understand and practice the moral values contained in the Islamic religion. Good manners will shape children's positive attitudes and behavior, which will be reflected in their daily interactions. With this approach, children not only learn about religion, but are also trained to become individuals with noble character and mutual respect. Furthermore, the teaching strategy used by Ibu Azizah also involves the use of songs in learning. The songs not only function as a means of entertainment, but also as a tool to help children memorize lessons. Music has the ability to attract children's attention and help them remember the material being taught more easily. In this way, children stay focused on learning while enjoying a fun learning process. The use of these songs shows that Ibu Azizah understands very well the psychological needs of children who tend to be more responsive to creative and fun approaches.

In addition, Mrs. Azizah also applies an interactive assessment approach. After teaching the material, she does not only rely on exams or tests to evaluate children's understanding, but also actively asks the children whether they still remember the lessons that have been taught. In this way, Mrs. Azizah can evaluate the extent to which the material can be received and understood by the children, and provide opportunities to repeat or re-explain parts that have not been understood. This approach is very effective in creating adaptive learning and ensuring that every child can follow the lesson well.

The role of parents is also very important in the success of the teaching strategies implemented. Azizah's mother maintains good communication with the parents of students through the WhatsApp platform to ask them to ensure that the children memorize the surahs that have been studied at home. This collaboration between teachers and parents strengthens the learning that takes place in schools and ensures that children receive consistent support both in the school environment and at home. With parental involvement, children are more motivated to memorize and understand lessons, because they feel there is a shared responsibility between the school and family in supporting their development. In addition, Mrs. Azizah also adjusts her teaching methods to the different learning abilities of the children. Not all children have the same speed in understanding the material, therefore, she repeats the material to children who have difficulty grasping the lesson quickly. In this way, Mrs. Azizah gives special attention to children who need more help, so that no one is left behind in the learning process. This strategy creates an inclusive learning environment and ensures that every child, regardless of their learning ability, can achieve optimal results.

CONCLUSION

The strategy of teaching Islamic religious education is one of the most important things in the learning process at school. With the strategy carried out by teachers starting from how to learn well actively and collaboratively, it provides benefits especially for the success of the child so that they dare to appear in front of other students and can be applied in community life. For example, children who were previously not used to apologizing when they made a mistake

have now shown this attitude more courageously. They also start to be more confident in talking about the mistakes they make. This shows that the emphasis on manners and character in teaching has not only succeeded in forming children who are intelligent in religious knowledge, but also children who have good attitudes and behavior in everyday life. Overall, the success of the teaching strategies implemented by Mrs. Azizah Azmi at Tadika Al-Fikh Orchard Taman Setia can be attributed to a combination of a creative approach to learning, parental involvement, adapting teaching methods based on children's abilities, and a focus on character formation. All of these factors work synergistically to achieve the goal of Islamic Religious Education which is not only to teach religious knowledge, but also to shape children's character in accordance with Islamic teachings.

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