



Mhd. Habibu Rahman

<https://orcid.org/0000-0003-3763-8799>

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

habiburahman393@gmail.com

Sangkot Sirait

<https://orcid.org/0000-0002-7633-1709>

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

sangkot.sirait@uin-suka.ac.id

Maemonah

<https://orcid.org/0000-0003-2007-0877>

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

maemonah@uin-suka.ac.id

Introduction of Al-Washliyah as Moral Strengthening in Early Childhood at Ra Al-Washliyah Indonesia

(pp. 139–157)

Abstract

Al-Washliyah is an Islamic organization that pays great attention to education. The Al-Washliyah educational institution prioritizes spiritual values in the learning process so as to answer the community's need for religious education and moral strengthening. This study illustrates how introducing al-Washliyah in early childhood can strengthen morality or add a new understanding that confuses children. Methodologically, this paper is an example of qualitative research. The results of this study show that introducing Al-Washliyah in early childhood at Raudatul Athfal [RA; Islamic kindergarten] Al-Washliyah was achieved by maximizing the quality of the educator, the infrastructure, and by formulating clear, measurable goals. With clear and measurable goals, such as reciting sholawat and dhikr and memorizing prayers, Al-Washliyah materials are integrated with developmental aspects that can strengthen children's morality. The form of simple

and fun activities can strengthen children's morality, though there are obstacles in introducing Al-Washliyah materials, such as differences in student characteristics, the educational environment, religious understanding, and the teacher's creativity in using Al-Washliyah materials in early childhood.

Keywords: Al-Washliyah; moral strengthening; early childhood

Introduction

Islam places education in a vital and exalted position. As a religion that leads to *rahmatan lil alamin*, educational values in accordance with Islamic teachings are the achievement of civilization progress. We can know this sign through various contents in the concept of Islamic teachings. The concept of education in the view of Islam leads to spiritual aspects, social aspects of welfare, aspects of freedom, aspects of scope, and aspects of responsibility. What is meant by the spiritual aspect is how Islam as a religion is relevant to education and can be a source of information on the preparation of the concept of Islamic education (Yuli Kuswandari, 2022). The balance of human life can be achieved through the educational process. All human activities – relationships with others, God, and the universe – are the targets of Islamic education. To develop Islamic education, it must be built on a paradigm that is spiritually strong, intellectually superior, and morally elegant, by using the Qur'an and Hadith as a reference.

In the modern era, the human way of thinking is increasingly advanced and sophisticated; science is developing rapidly and has entered the entire life of modern society (Rossidy & Masruri, 2007). The form of obtaining knowledge is increasingly sophisticated in its development, where humans can learn from courses, including through social media. However, any knowledge that humans learn will always intersect and be in accordance with what is stated in the Qur'an.

The implementation of education is an effort to transfer the values of goodness and benefits to every human being. These values can be instilled from an early age. Several educational institutions under the auspices of Islamic organizations such as Nahdlatul Ulama, Muhammadiyah,

Al-Washliyah, and others are trying to instill spiritual values and organizational *sibghah* in education. In the context of Islamic education, the material regarding the Islamic role model – the Prophet Muhammad, not only his name, but also his behavior in communicating and relating to other traditions needs to be introduced (Sangkot Sirait, 2010). The process of introducing the values of Islamic teachings is not absent from educational institutions under the auspices of Islamic organizations in order to answer the community's need for religious education of future generations.

Al-Washliyah is an Islamic organization that contributes to the sustainability of education in Indonesia. This Islamic organization pays great attention to da'wah, education, and social movements. Al-Washliyah's commitment in developing da'wah, education, and social movements is indeed very high. Various efforts have been made with the aim of upholding the teachings of Islam for the creation of a society that is faithful, pious, intelligent, trustworthy, fair, prosperous, and blessed by Allah. In terms of education, the effort is carried out by establishing educational institutions in all types and levels of education and by regulating the perfection of education, teaching, and culture. In Al-Washliyah's *wijhah*, it is stated that the absolute element that supports the establishment of Islam is a good education and teaching that is applied to both men and women (Batubara & Ja'far, 2010).

Al-Washliyah, in its guidelines of providing education, states that education in the organization consists of preschool education, elementary education, secondary education, and higher education (PB Al-Washliyah, 2012). To maintain its existence in education, Al-Washliyah tries to be present in the community by strengthening religious values, structures, and functions, as outlined in the Al-Washliyah curriculum, which consists of the following components: 1) the organization *al-Jam'iyatul Washliyah*, 2) the history of establishment, 3) the foundation of faith and worship, 4) symbols and songs, and 5) their work in da'wah and social fields. The values of these five components are expected to form spiritual attitude, social attitude, knowledge, and skills. These values have a goal in understanding *shibghah*, and the additional goal that the values of Al-Washliyah should maintain unity and brotherhood (PB Al-Wasliyah Education Council, 2018).

Al-Washliyah's values are instilled in students at Al-Washliyah from an early age. At the early childhood stage, the values of Al-Washliyah are conveyed by the teacher to the extent of introducing symbols, songs, and strengthening the 3S culture (smile, greet, and friendship). As the concept of early childhood learning is limited to introducing happy and fun playing strategies, (Novan Ardy Wiyani, 2016) introducing something good to children is ideally effective when done from an early age. Early age is a golden age that requires positive stimulation so that it can develop all potential and ways of thinking in everyday life.

The thinking process of early childhood is influenced by the material presented by parents, teachers, or the social environment. The content in the Al-Washliyah material for early childhood is related to the religious and moral development of children. Regarding to the development of religion, Kimberly R. Logan and James M. M. Hartwick's research (2019), *Teaching and Talking About Religion: Strategies for Teacher Educators*, shows that religious literacy is an important part of teachers' competencies, including social science teachers. Social science teachers must find ways to incorporate religion into their courses. Therefore, teachers can examine how religious identity can influence their teaching and foster cultural understanding, which will lead to a more informed and respectful society.

Religious identity is embedded in each child by using effective strategies according to their development. The strategy used in the implementation of religion-based character education is through assignment, direction, habituation, modelled behavior, and environmental conditioning. All these strategies support each other and are integrated into all learning, both central learning and daily activities at school. The application of religious character values is also carried out in a "hidden curriculum," meaning that it is not only stated and explicitly incorporated into the lesson plans, but also implicitly contained in every student activity at school (Cinantya, 2019).

The activities of each student will refer to the norms of religious teachings if the educator is able to improvise the strategies and use them properly. The selected strategy highlights the importance of the distinctive

features of religious education, which thus emerges as an important component of education with a strong impact on the moral health of the nation and as a factor that affects human well-being (Niculescu & Norel, 2013).

In the stage of moral development, early childhood is classified as the pre-conventional stage (Mansur, 2011). At this stage, reward and punishment are two things that undoubtedly motivate children to do good or right things. Moral considerations in early childhood still depend on things that are physical and hedonistic (Fitriyah, 2019). Therefore, to develop children's morality, it is necessary to provide rewards and punishment for children's actions. This moral development from an early age will shape the character of every child. The parenting style and parents' way of teaching play an important role in optimizing children's development (Millei, 2005). In a social environment, children will continue to develop themselves based on the habits they see and hear every day. Therefore, the social environment must provide a good example and positive values to children, because it will indirectly affect children's potential intelligence (Bornstein, 2002).

The presence of educational institutions promoted by Al-Washliyah certainly answer the needs of the community, as well as the challenges of modernization, as an effort to fight foreign cultural values that undermine the thoughts and actions of the nation's golden generation. The interesting aspect in this study is whether introducing Al-Washliyah values in early childhood, when children still have an unstable way of thinking, will provide insight to or confuse the children, who should be given the freedom to recognize the values of life. The purpose of this study is to describe the process of introducing Al-Washliyah in early childhood as moral strengthening.

Research Methods

This type of research is qualitative with a philosophical approach. In this study, the researchers collected data related to Al-Washliyah values, which are introduced in early childhood at RA Al-Washliyah Indonesia.

The research subjects consisted of primary data sources, namely, the principals and teachers at RA, and secondary data sources, various literature sources and related research results, in the form of books or research articles. Besides observation, the data collection method in this study was interview. The researchers used in-depth interviews in order to provide the researchers the freedom to interview respondents with a broad outline of the investigated issues (Sugiyono, 2017). The interviewees were the principal and teachers at RA Al-Washliyah Indonesia. After the data was collected, data was analyzed in three stages: data reduction, data display, and verification.

Results

The results showed that strengthening the morality of early childhood in RA Al-Washliyah was carried out by introducing them to Al-Washliyah. The teachers at RA Al-Washliyah Indonesia apply three main items: 1) Al-Washliyah materials, 2) a learning method, and 3) a learning activity program.

The Material of Al-Washliyah for Early Childhood

According to the principal of RA Al-Washliyah Indonesia, the Al-Washliyah material given to students at the school is still simple and basic, introducing the Al-Washliyah symbol, the uniforms worn by Al-Washliyah students, and the Al-Washliyah song. The process of introducing simple things is the proper way to facilitate young children's understanding of something new. Children in early childhood understand new things more quickly if they use concrete and simple things (Yani et al., 2017).

Furthermore, the researchers asked about the worship procedures children learned from their parents and whether they agree with what is introduced and taught in this RA. The principal explained that "the teachers at RA continue to teach the procedures for worship according to

Al-Washliyah. Even though there are children who are not in tune, they continue to follow it, and so far, no parents have objected to what was implemented.”

The material presented to students at RA Al-Washliyah Indonesia consists of the symbol of Al-Washliyah, the founders of Al-Washliyah, and the Al-Washliyah song. The songs that are introduced to students were the Hymn of Al-Washliyah and the March of Al-Washliyah. The lyrics of the hymn and march are presented below (Ja'far, 2011).

HYMN OF AL-WASHLIYAH

By Hj. Salhiyah Yunus, S.Ag

Al washliyah.....washliyah.....hiduplah

Al washliyah.....washliyah.....bangkitlah

Al washliyah.....washliyah.....jihadlah

Al washliyah.....washliyah.....syahidlah

Kami para kader washliyah, Berjanji bersumpah setia

Meyembangkan tenaga pikiran dan harta, Demi cita-cita
washliyah

Kami terus berjuang walau penuh rintangan, Kami surut
berpantang

Washliyah berjuang bukan untuk golongan, Washliyah
berjuang untuk ummat semata...2x

Berjuang-juanglah wasliyah pasti jaya, Berkorban-berkorban
ummat kita sejahtera...2x

Bangunlah pemuda-pemudi harapan bangsa, Belalah agama
washliyah jadi wadahnya...2x

Jadikan washliyah arena pengkaderan, Insan pemikir jujur dan
beriman...2x

MARCH OF AL-WASHLIYAH

Al washliyah washliyah washliyah

Perhimpunan kami

Perhimpunan menuju untuk berbakti

Hidup sentosa rukun damai berbakti pada ilahi
 Hiduplah washliyah hidupnya berjasa
 Anggotanya setia menurut agama Allah yang mulia
 Bersatulah kita wahai saudara-saudara sekalian
 Mari bersatu ya ikhwan yaaaa..ya ikhwan..yaaaaa..banil authan
 Bersatulah kita untuk mencapai kemuliaan
 Bersatulah ya ikhwan buangkanlah pertikaian
 Junjung tinggi amar tuhan
 Hiduplah washliyah zaman berzaaaaaaaman.

The activity of singing the hymn and march of Al-Washliyah is an introduction to the value of Al-Washliyah in students. These songs will be sung at public moments, such as competitions at the end of the semester, Al-Washliyah anniversary activities, and Islamic holidays. This activity is intended to introduce children to the Al-Washliyah organization as an Islamic organization that continues to fight for the *ummah*, making honest and faithful human thinkers.

To maintain the existence of Al-Washliyah educational institutions and to strengthen children's morality through the lyrics of the Al-Washliyah song, the educators continue to carry the *sibghah* of Al-Washliyah by worshipping in accordance with Al-Washliyah habits. The existence of differences with student's parents does not become an obstacle itself, because what parents expect in this digital era for their children is to know their religion, understand the procedures for worship, and be able to apply them in life.

The songs introduced by Al-Washliyah are one of the instruments to introduce the teachings of the faith to the nation's children. The doctrine given to adherents by each religious teaching has different characteristics and goals. Islam, in this case Al-Washliyah, provides religious doctrine through singing to students.

Learning Methods for Introducing Al-Washliyah Values

The learning method is one component in the learning system. With the method in learning, it is easier to implement learning. Learning activities are effective and efficient if the methods used are in accordance with the development of the students and the conditions of the learning environment. According to observation, interview, and documentation, learning activities related to the introduction of Al-Washliyah values at RA Al-Washliyah Indonesia are carried out with several flexible methods, such as example methods, habituation, storytelling, and singing. As explained by one teacher when asked about the teaching method at RA, "by setting a good example, singing, telling stories, using clapping, continuing to pray, and, usually, activities in learning are practiced every day." Based on the teacher's expression, it is clear that their preferred methods are example, habituation, storytelling, and singing. Everything is carried out according to the needs, but these methods are used almost every day.

Example Method

Example is an important method applied in early childhood. What is done by the teacher will be imitated by the child. The child's behavior begins with imitation, and this applies to humans from an early age. What is said by educators and parents will be immediately recorded and reproduced by the child. Children learn from those closest to them and they are very rational (Istiqomah et al., 2016). The process of introducing the symbol of Al-Washliyah and planting religion in early childhood in the school environment is accomplished by good examples from the teacher. The attitude of students at school can be properly formed through the example given by the teacher at school. The child's tendency to imitate leads to the child's attitude. Therefore, the teacher must be able to harmonize direction with action, be able to set an example, and be able to be a good example for children. They need clarity of heart, sincerity, constancy, and consistency in educating and stimulating children's development.

This method is one that is always used by teachers when introducing the values of Al-Washliyah (smile, greet, and friendship) to children at RA Al-Washliyah Indonesia.

Habituation Method

The habituation method must be done by early childhood education teachers. This method is the one that is most often used by teachers at RA Al-Washliyah Indonesia when introducing and instilling religious education and al-Washliyah. A teacher at RA explained that the children's daily activities were reciting *sholawat* and reading *asmaul husna*, short letters, hadith, and daily prayers. Early childhood tends to imitate the habits that were seen and heard, so that habituation in religious activities from an early age has implications for children's spiritual habits in their future life.

The good deeds that children do continuously in life will form good habits. The field of habituation development includes moral development and religious values that are applied to increase children's piety to God and foster children's attitudes in order to lay the foundation to become pious children and good citizens. Habituation that is continuously carried out by children can become new habits that bring good; in addition, habituation can improve old habits that are not in accordance with the norms of life (Syah, 2010). Thus, habituation is to train and to habituate students consistently and continuously in religious activities, so that the behavior is properly embedded in children and will be difficult for children to abandon in the future.

This habituation method is urgent because early childhood has characteristics that are still unstable. Of course, habituation will provide understanding for children regarding what they see and do. Umami Fatimah said that during the pandemic, "the habituation method can be done in synergy with parents; study hours at school are not possible, so collaboration with parents is needed." Habits that are routinely carried out at school are also applied at home as children's spiritual reinforcement.

Storytelling Method

Storytelling is another method that is often used by teachers at RA Al-Washliyah Indonesia. The story material can be adapted to the needs at the time of learning. Storytelling is done by telling an event to children (Fadlillah, 2016). The story material that is conveyed to children must use language they can easily understand, though the events presented can be real or fictitious. The story packaging becomes the attraction for children to listen. Storytelling can be used as a method to convey spiritual and moral values that apply in society (Sapendi, 2015).

Storytelling is considered one of the more effective activities used to instill good or moral values in children through the messages contained in the story. Therefore, the teachers at RA Al-Washliyah have used the storytelling method to introduce the values of Al-washliyah. The values conveyed are 3S culture (smile, greet, and friendship). The packaging of the stories presented by the teacher does not vary, though, and the stories are monotonous. The development of children's religious, social, and moral values is more optimal and can shape the child's personality to be better in accordance with the norm if the story material used by the teacher is interesting, short, fun, and includes many moral messages for children.

Singing Method

The singing method is used for Al-washliyah materials, such as introducing the characteristics, symbols, and songs of Al-Washliyah. Based on observations from June 2, 2022, the children were seen singing the march of the Qur'an. In addition, the children did a variety of clapping activities, for example, clapping the pious child. As for the Al-Washliyah march, it was introduced only in a few activities. As said by Buya Sholahuddin, "we introduce Al-Washliyah March and Al-Washliyah Hymns only in activities such as competition, the Al-Washliyah anniversary, and student graduation. This is done because children do not understand the lyrics of such a long song, so the introduction of the song is only for certain activities."

By using this singing and clapping method, children will more easily catch and understand the symbol of Al-Washliyah, as well as various teachings of goodness in Islamic teachings exemplified by the Prophet Muhammad SAW. This singing method is an effective and appropriate method for early childhood learning. According to Fadlillah (2016), singing activities can make the learning atmosphere relaxed, fun, dynamic, and efficient in stimulating all aspects of children's development. Singing activities in early childhood usually use rhymes and movement. The rhymes are adjusted to the learning theme that is to be delivered.

In early childhood learning, one of the tools or methods that plays an important role is song. The messages of life, especially spiritual and moral messages, are conveyed and it is easier for children to understand them when accompanied by singing and movement. Spiritual and Al-Washliyah messages are easier for children to accept when the material is delivered with songs. Short, energetic songs accompanied by many refrains are the types of songs that are easy and attractive to young children (Borhan, 2004). Singing activities with a teacher and children have many benefits for the children's development, including reducing anxiety, raising self-confidence, and fostering children's creativity as well as a tool to express their emotions and feelings in religion.

Learning Activity Program

Programs in learning activities can be carried out well, when there is synergy from all elements of education. Based on interviews with the principal and teachers at RA Al-Washliyah Indonesia on June 3, 2022, it was found that there are several programs in religious education and Al-Washliyah, such as reading *iqra* and *sholawat*, *dhikr* and praying together, memorizing short letters and every day prayers, singing the song of Al-Washliyah, and introducing the attributes of Al-Washliyah. These programs are held every day from 7:30 to 10:30 a.m. The explanations are below.

Reading *Iqra* and *Sholawat*

Children's enthusiasm for reading *iqra* activities is very high. Children read their material while sitting on the classroom floor waiting for their turn. Each child brings their own *iqra* and recital notebook. Children are already able to read *Iqra* fluently from their notebooks. This ability can be honed through the guidance of the teacher in the classroom. It was also seen that the children who were already reading the Qur'an were able to read it well according to their *makhroj* and *tajwid*, even though the breathing rhythm was not perfect. All of the children looked very enthusiastic. When they are finished reading *iqra*, the children are guided by the teacher to recite *sholawat* as proof of love for the Prophet Muhammad SAW. The *sholawat* that is read is the *badr* prayer. Children read *sholawat* followed by hand gestures that show love.

Reading *iqra* and *sholawat* in the teachings of other religions is one of the efforts to build closeness to God. The Islamic teachings promoted by the Al-Washliyah organization instill this activity as an effort to get closer to God Allah. The scriptures should be studied by every adherent from an early age. According to this principle, every religious authority must pay attention to the material taught in early childhood related to their sacred books.

***Dhikr* and Pray Together**

This activity is carried out only one day a week, on Friday, to be precise. It is done after performing the *Duha* prayer in congregation. Based on observations on June 6, 2022, the children were very enthusiastic about reading *istighfar*, *tasbih*, *tahmid*, *tahlil*, and *takbir*. In conditioning children, each class teacher controls the child's sitting position. Thus, there are two teachers in front who guide the children, while the other teachers sit together with their classes.

In addition, the children are invited by the teacher to read daily prayers such as a prayer for eating, entering the house, leaving the house,

entering the mosque, leaving the mosque, in front of the mirror, rainfall, and other times. As the principal of RA Al-Washliyah Indonesia explained, memorizing daily prayers is a target for every child for a year. The activity of memorizing these prayers is one way to cultivate a culture of children, parents, and teachers greeting each other.

Dhikr and praying together in Islamic teachings are done to always remember Allah; in the teachings of other religions, remembering God is a necessity that must be lived by every believer of the religion. Teaching young children to remember God and asking only God is a form of strengthening religious beliefs.

Memorizing Short Letters

The next program of activities related to religious education and Al-Washliyah at RA Al-Washliyah Indonesia, which is carried out every day, is memorizing short letters. The time devoted to this activity varies according to the direction of the class teacher. This memorization activity is carried out in the classroom every day and in the mosque at the end of the *Duha* prayer and *dhikr* together on Friday. Memorizing activities in the classroom are given full rights by the class teachers, while the memorizing activities in congregation on Friday are guided by the teachers Buya Sholahuddin and Ummi Siti Aisyah. This memorizing activity takes place in the mosque. Children who have finished memorizing can enter their classrooms.

The short letters that are memorized by children are *al-Fatihah*, *an-Nas*, *al-Falaq*, *al-Ikhlās*, *al-Lahab*, *an-Nasr*, *al-Kafirun*, *al-Kautsar*, *al-Ma'un*, *al-Quraish*, *al-Fiil*, *al-Humazah*, *al-Ashr*, *al-Takasur*, *al-Qori'ah*, *al-Adiyat*, *al-Zalzalah*, *al-Qodr*, *at-Tin*, *al-Insyiroh*, and *ad-Dhuha*. For some children whose abilities are above their classmates, there are additional memorization tasks, such as the letters *ar-Rahman* and *an-Naba*, but this activity is additional and only carried out when learning is finished, usually when children are waiting for their parents.

Various activities for introducing and instilling Al-Washliyah values at RA Al-Washliyah Indonesia are carried out between 7:30 and 9:00 a.m.

However, based on information from the principal of RA Al-Washliyah, a range of such activities was initially carried out routinely every day, from Monday to Saturday. Introducing Al-Washliyah values to children is an effort to strengthen early childhood religious development. Strengthening religious development from an early age is one of the efforts to develop children's spiritual intelligence, so this research is related to early childhood development as stipulated in Regulation of the Minister of Education, Culture, Research, and Technology No. 7 of 2022. Religious education and Al-Washliyah are very important to the moral and religious development in early childhood. In early childhood education, religious and moral values are explained through various materials consisting of the ability to recognize the religion one adheres to, imitate and worship in the right order, do prayer before and after doing something, recognize and behave honestly, politely, respectfully, and fairly, greet and return greetings, maintain personal and environmental hygiene, know the religious holidays, and tolerate other religions. The learning activities carried out at RA Al-Washliyah are an effort to introduce the religion children adhere to, worship, good morality and glory to the Qur'an as the holy book of Muslims, with the program of reading *iqra* and *sholawat* to the Prophet.

There are several obstacles to teachers in their efforts to introduce the values of Al-Washliyah, as expressed by Buya Sholahuddin: the differences in the children's characters and the mental condition of the children making it difficult for teachers to introduce something new. The obstacle in introducing Al-Washliyah according to Ummi Rodiah, as the school principal, stems from the environment of the teachers, meaning that when the environment of the teachers is creative in singing Al-Washliyah songs, it will trigger other teachers to be creative as well. There are also teachers who know little or nothing about the history of Al-Washliyah, so creativity is needed in introducing the Al-Washliyah organization through songs and symbols in early childhood.

Regarding the obstacles found by researchers in their observations and interviews with the teachers, they are the students' characteristics and the environment and teacher creativity. These constraints mean that the material of Al-Washliyah is not conveyed completely and lead to

differences in children's achievements in religious activities. Therefore, there is a need for an initiative from the Al-Washliyah educational institution to manage time and make details of study time. In addition, Al-Washliyah educational institutions need to provide material reinforcement about Al-Washliyah to all teachers who teach at Al-Washliyah educational institutions, so that teachers can deepen and master Al-Washliyah material in the form of symbols, songs, history, etc. How is it possible for a teacher to introduce something to young children if they do not fully understand it?

Conclusion

The introduction of Al-Washliyah in early childhood is done in a simple and fun way. The values of Al-Washliyah that are introduced do not add new understanding, but provide moral reinforcement for young children. Al-Washliyah material is religious material, namely, ablution, congregational prayers, reciting the Qur'an, memorizing letters in *juz amah*, introducing the symbol of Al-Washliyah, uniforms worn by Al-Washliyah students, and singing Al-Washliyah songs. The methods used by teachers at RA Al-Washliyah Indonesia are example, habituation, storytelling, and singing. The programs presented are related to Al-Washliyah, such as reading *iqra* and *sholawat*, *dhikr*, praying together, and memorizing short letters and daily prayers. The Al-Washliyah program provides moral reinforcement in early childhood. The obstacles found in introducing Al-Washliyah are the constraints from differences in student characteristics, the educational environment, different religious understanding, and teacher creativity. Some of these obstacles mean that the Al-Washliyah material is not conveyed completely and lead to differences in children's achievements in religious activities.

The introduction of Al-Washliyah material at RA Al-Washliyah Indonesia is a form of organizational adaptation in a pluralistic society. Al-Washliyah educational institutions adapt by implementing a curriculum that can answer the needs of the community. The content of Al-Washliyah

material is integrated with the content of religious material, which is part of the curriculum that has been systematically compiled by educational institutions. Based on the results of this study, the advice given to PAUD Al-Washliyah institutions is that a regularly published magazine or teaching module is needed to introduce Al-Washliyah values. Additionally, collaboration with parents is needed to strengthen children's morality.

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