



Relationship between Emotional Intelligence, Learning Motivation, and Discipline in early childhood

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Abstract

Religious education in early childhood is an essential guide for getting closer to Allah and behaving according to the social norms that are in place. Dhuha prayer habits is performed every morning at Aditya Playgroup, Karawang. However, in implementation, some children are not yet stable and consistent so they still need teacher guidance. This research aims to describe early childhood Dhuha prayer habits in early childhood education units. This research was conducted using qualitative phenomenological methods. Data collection techniques use interviews, observation and documentation. There were 4 informants consisting of the principal, class teacher and parents. The research results showed that of the 23 children who were accustomed to Dhuha prayer activities, 21 were accustomed to performing Dhuha prayers at school and at home. The Dhuha prayer habituation activities at Aditya Playgroup are following the Dhuha prayer procedures. Children also learn the procedures for ablution by singing ablution claps. Children can also master reading and praying the Dhuha prayer without memorizing, so getting used to the Dhuha prayer can be said to be successful in building good habits in children.

Keywords: *Early Childhood, Early Childhood Education Units, Dhuha Prayer Habituation*



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INTRODUCTION

Religious education should be given from an early age. This is because religious education will be the basis for absorbing other general knowledge (Mu'arifah, Yusuf, Utama, Setiawan, & Dea, 2024). Religious education contains religious values that can improve children's religious attitudes towards God (Utama & Tanfidiyah, 2019). Religious values must be instilled in young children as quickly as possible because it will guide them to get closer to their creator, behave well so as not to fall into bad things, and help them adapt to their social environment (Jaenullah, Ferdian Utama, 2022). Bearing in mind the importance of instilling religious values in early childhood,

Minister of Education and Culture Regulation Number 146 of 2014 sets indicators for the development achievement of children aged 0-6 years, which emphasizes the development of moral and religious values in children between the ages of five and six, specifically (a) saying brief prayers and engaging in religious worship, and (b) being able to act in ways that are consistent with their religion's teachings, (c) children are also expected to be able to mention religious holidays, (d) be able to identify the names of places of worship of other religions, and (e) retelling religious figures (for example: prophets, spreaders of religion in the archipelago, or others).

To develop religious values in early childhood, appropriate strategies must be used wisely. The strategies that can be developed and carried out by teachers in the classroom are through routine, integrated and special activities (Zurqoni, Retnawati, Arlinwibowo, & Apino, 2018). One of these activities is the practice of Dhuha prayer.

Dhuha prayer is a sunnah prayer which is performed when the sun rises (around 07.00 am) until the sun is perpendicular above the earth (before noon) (Rifa'i, 2017). The practice of Dhuha prayer has been implemented in the Early Childhood Education Units Karawang, namely the Aditya Playgroup. The habitual phenomenon of Dhuha prayer activities is carried out every morning before learning activities begin, which begins with ablution, preparing prayer tools, performing prayers, praying and tidying up prayer tools regularly.

The practice of Dhuha prayer activities carried out in the Aditya Playgroup is quite interesting, considering that not all early childhood education institutions implement the Dhuha prayer habit as a form of religious values for early childhood. This dhuha prayer activity can also increase the implementation of fardhu prayers (Fadlah, 2017), time discipline, leadership, and loving the environment when performing ablution by not wasting water, and patiently waiting for one's turn to perform ablution (Paujiah et al., 2022), the formation of the character of trust, faith and piety (Zahroh, 2022), and can read prayer readings correctly, especially dhuha readings and short letters (Agustina, 2022).

The finding in this research that differentiates it from previous studies is that the habituation of Dhuha prayer activities in early childhood in the Early Childhood Education Units has been carried out routinely. The teacher provides a direct example by performing congregational prayers before learning activities begin. Initial observation results showed that 23 children were getting used to Dhuha prayer activities at school and at home.

However, in its implementation, the Dhuha prayer in the Aditya Playgroup found that several children remained disorganized and disorganized, so they needed guidance and support from the teacher. For example, when the Dhuha prayer is taking place, some children continue to laugh with their friends, and some continue to play alone while the prayer movements are being performed. There are also children who are still unable to perform ablution properly and correctly, and cannot memorize the reading of the surah correctly. These problems become a form of point for evaluating the methods that have been running, both for teachers at school and parents at home. Therefore, these findings can be analyzed phenomenologically to determine the results of the habituation that has been carried out.

METHODOLOGY

This research uses a qualitative approach with a phenomenological approach. The phenomenological approach is a type of qualitative research that involves seeing and hearing to provide further explanation and understanding of a person's experience. Phenomenological research focuses on searching for, understanding, and conveying the meaning of phenomena, events, and their relationship to ordinary people in a particular context (Sugiarto, 2015). This research was conducted at the Aditya Playgroup, Karawang. The research subjects or respondents in this study were 4 people consisting of the school principal (1 person), teachers (2 people) and parents (1 person). Researchers chose these informants because they were considered able to provide complete and in-depth information. Apart from that, the location was chosen because the Aditya Play Group had carried out Dhuha prayers regularly so that this phenomenon could be used as research material.

Both primary and secondary data were used as data sources in this study. Primary data is obtained through observation, interviews and documentation. Meanwhile, secondary data was obtained from books or relevant documentation, such as the Dhuha prayer practice room at school, ablution place, and school conditions that have been documented. Data collection techniques in this research are through observation, interviews and documentation (Sugiyono, 2017). The analysis technique used is an interactive model, which involves three main stages: data reduction, data visualization, and conclusion-making.

RESULTS AND DISCUSSION

Early Introduction to Dhuha Prayer in Early Childhood

One way to teach prayer movements to children aged 5-6 years is by doing Dhuha prayers. This action is taken because children at this age are experiencing rapid and rapid development, so they can do this habit repeatedly without forcing them to do it. The media used to introduce the Dhuha prayer is through videos and stories told by the teacher so that children have an idea of how to perform the Dhuha prayer. Showing videos like this makes children understand more because they see movements directly through pictures. This is in accordance with Ardiansah's research (2018) which states that the learning process by showing video media about an object can definitely help children and teachers learn. Because videos have repeatable images and sound, they can summarize many events in a short and clear time.

The next step is to introduce how to perform ablution through singing ablution clapping. One effective approach to train young children's ablution skills is by singing. Combining it with ablution clapping activities, this method is easier for teachers to develop cognitive intelligence and language in early childhood (Syahrizal & Suratno, 2021).

The introduction of the Dhuha prayer reading is carried out by the teacher reading the prayer reading during direct practice in a loud voice so that children can follow the reading. This activity is carried out repeatedly every day, so that children become accustomed to and master the reading and prayers of the Dhuha prayer without needing to memorize them. The results of interviews and observations show that the children at Aditya Playgroup as a whole are accustomed to performing Dhuha

prayers in congregation starting from queuing for ablution, tidying up the rows for congregational prayers, praying together, and putting away their prayer equipment.

The results of interviews with students' parents stated that the initial introduction to dhuha prayers at home was by inviting children to pray in congregation, then telling them that these prayers were obligatory and sunnah. One of the sunnah prayers is the dhuha prayer. Parents tell children about the virtues of the Dhuha prayer. This activity is carried out regularly and continuously so that children get used to performing Dhuha prayers at home with their parents.

Activities to Get Accustomed to Dhuha Prayer in Early Childhood

Considering the findings of observations and interviews, the practice of dhuha prayers at Aditya's Playgroup was carried out by notifying the dhuha prayer time, namely 08.30 in the morning before learning activities started. Then the children are accustomed to queuing for ablution after the front row of the class, followed by performing the Dhuha prayer in congregation until the end, and tidying up their prayer tools again.

The hobbies and habits they have had since childhood will become habits and become an integral part of their personality. Experience is the essence of habit, so descriptions of habit always contain the need to carry out these habits every day (Sri Mulyani & Hunainah, 2021). The aim of the habituation method is for students to acquire new attitudes and habits that are more appropriate and positive in accordance with space and time (contextual) needs. The correct and positive meaning must also be in accordance with applicable moral norms and principles, whether religious, traditional or cultural (Ahsanulkhaq, 2019).

One of the best approaches to building child discipline is habituation. Discipline is an effective way to build student character. In the world of education, instilling discipline habits is very important to develop students who are obedient and obey the rules (Amini & Hidayat, 2023). The results show that the implementation of the dhuha prayer at Aditya Playgroup is in accordance with the procedures for the dhuha prayer, namely starting with the intention, greeting, and said together. The surahs that are read during prayer are surahs that have been memorized by the child and are read aloud by the child so that the teacher can listen and correct if there is a reading that is wrong or inaccurate.

The Dhuha prayer process consists of reading the prayer intention, takbiratul ihram and iftitah prayer, surah al-Fatihah, surah al-Kafirun (or a short memorized surah), bowing, iktidal, prostrating, sitting between two prostrations, and standing in the second rak'ah until regards.



Figure 1. Teacher Improves Dhuha Prayer Movements

Figure 1, It is a congregational Dhuha prayer activity at school. The teacher watches the children and occasionally corrects their movements and the way they sit or place their hands during takbir. The dhuha prayer held at Aditya's Playgroup is performed in 2 rak'ahs. This is in accordance with Zulfa's statement (2021) which states that the minimum number of rak'ahs for the Dhuha prayer is 2 rak'ahs and a maximum of 12 rak'ahs.

In the habituation process, of course there are some difficulties in carrying out Dhuha prayers. For example, some children continue to laugh with their friends while praying, some continue to play alone while performing prayer movements, and some children still need guidance and support from teachers. Apart from that, there are some children who are still unable to perform ablution properly and correctly, and some children still need guidance and support from teachers. However, these problems can gradually be corrected with guidance from the teacher without any coercion. After the Dhuha prayer habituation activities are carried out consistently, children begin to get used to being orderly and can master the reading of the Dhuha prayer and prayers without needing to memorize them.

Dhuha prayers are not only performed at school but also at home. So the role of parents is to participate in this habituation activity. Teachers urge parents to remind children to perform Duha prayers when they are not at school. This is intended so that children become accustomed to performing Dhuha prayers even at home. According to Sutiyeem's research (2020) states that parents have full control over children's development, including educating and guiding them in religious education, including teaching them how to perform worship. The hope is that children will get used to performing Duha prayers anywhere so that it will have a positive impact on their attitude and mental development in life. This is in accordance with the results of interviews with OT respondents who stated that:

"Children are used to doing Dhuha prayers at home because their parents make it a habit like at school. So their role is the same as a teacher at school in terms of guiding and teaching children to perform Dhuha prayers regularly."

However, the research results showed that of the 23 children who were accustomed to performing Dhuha prayers, only 21 children were accustomed to

performing Dhuha prayers at school and at home. This can be caused by the child's age being too young, the unique nature of each child, or the role of parents who are less enthusiastic, so that the child is unable to participate in the Dhuha prayer properly and in an orderly manner (Salmawati, Asshidiqi Poppyariyana, & Huri, 2021).

The Benefits Of Getting Used To Dhuha Prayer Activities In Early Childhood

Considering the findings of observations and interviews, the benefits of getting used to the Duha prayer at Aditya's Playgroup are that children get used to the movements and reading of the Duha prayer without memorizing it, develop a good personality, obey Allah, easily control their emotions, speak good words, and respect their parents and teacher at school. Apart from that, children are also used to performing Duha prayers at school and at home when the time for Dhuha prayers has arrived. Overall, this congregational Dhuha prayer activity can make changes in the formation of children's behavior, namely children can be more patient and grateful, more disciplined, and have a spiritual/religious character (Abriellia & Muthohar, 2024; Danuwara & Giyoto, 2024; Rusdiani, Setyowati, Agustina, Nurleha, & Mahardhani, 2023; Tambak & Wati, 2021; Zahroh, 2022). Performing Dhuha prayers in congregation in a timely manner is an effort to get used to praying on time, encourage people to stop certain activities during prayer time and prioritize congregational prayers, and build harmonious relationships, mutual help, and respect for each other (Muzammil & Amiruddin, 2021).

A person's personality is influenced by their prayer activities. Overall, a person's behavior that is consistent and interacts with his environment is known as personality. According to Firdaus (2020), prayer can shape a person's personality, such as someone who is disciplined, adheres to time, works hard, loves cleanliness, always says good things, and has an attitude that glorifies Allah. The benefit of getting used to Dhuha prayer in early childhood is that it will foster a disciplined attitude towards time. This can be seen from the activities of children who are accustomed to queuing directly for ablution after being in line at the front of the class. Children know the time for Dhuha prayer, namely 08.30 in the morning at school. Apart from that, according to Paujiah (Paujiah et al., 2022), Etiquette of performing Dhuha prayers, children will learn to respect the environment when performing ablution by not wasting water and waiting for their turn to perform ablution.

Not only teachers at school, but also families have a positive effect on children's attitudes and personalities because of the habit of dhuha prayer. The role of the family, namely both parents, either father or mother, is very important in the process of forming a child's character. The family is the first place where children learn, and there are many stages of education that they must go through. The education provided by families to children shapes their personalities when they grow up. Parents are responsible for guiding children and providing religious education, as people who interact with them. The experiences they go through from childhood to adolescence, both consciously and unconsciously, shape a child's personality (Fatmawati, 2016).

Family factors cannot be separated from children, so schools must work together with them to achieve common goals. Although schools can improve students' behavior while they are at school, the values taught by the school may not last long if those values are not supported at home. Based on this, the role of parents remains as big as the teachings of teachers at school. The hope is that parents will continue to supervise

and monitor their children's Dhuha prayer habits at home so that their development can be monitored optimally. The results of interviews with parents stated that the benefit of getting used to Duha prayer activities at home is that children have good personalities and behavior. Parents continue to introduce the God who must be worshiped, namely Allah SWT, then the child has self-awareness that by behaving well, it will lead him to become an obedient servant.

CONCLUSION

Based on the results of research that has been carried out, of the 23 children who are accustomed to Dhuha prayer activities, there are 21 children who are accustomed to performing Dhuha prayers at school and at home. The Dhuha prayer habituation activities carried out at Aditya's Playgroup are in accordance with the procedures for the Dhuha prayer, namely starting with the intention to greeting and saying it together. Children also learn the procedures for ablution by singing ablution claps. Children can also master reading and praying the Dhuha prayer without memorizing it, so getting used to the Dhuha prayer can be said to be successful in building good habits in children. The role of parents is allegedly as big as the role of teachers in assisting children's habit of performing Dhuha prayers.

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