Building Early Children's Responsibility to Anticipate Radicalism in Pelangi Alam Kindergarten

by Dede Nurohman

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Abstract

Education in schools is a socialization medium between individuals and communities. The socialization process that occurs becomes part of the formation of the child's character. Educating children according to fitrah can shape the character of the child in accordance with islamic teachings. Islam as a religion rahmatan lil alamin teaches its people to always appreciate and spread the affection sesame creatures of God's creation. Meanwhile, many schools implement child-friendly learning policies that make children indirectly reluctant to go to school and have radical temperaments. This research was conducted to decrypt how child-friendly learning is applied in Sekolah Pelangi Alam Ponorogo which educates children according to their development with jargon "educating children according to fitrah". Using a qualitative research approach researchers dig into data through interview, observation and documentation techniques as well as FGD. The results showed that Sekolah Pelangi Alam Ponorogo in its learning provides a wide and free opportunity for teachers to explore each child's abilities. With the composition of the number of students and the proportional number of teachers, teachers can give maximum attention to the development of each child. The learning is always associated with nature so that indirectly forming a child has a character of affection, not only towards fellow humans but also in other creatures, including maintaining cleanliness and sustainability of nature around it. This is what can thenindirectly anticipate radicalism in the children.

Keyword: *radicalism, child-friendly schooling, educating children according to fitrah*

Introduction

The provenance of radicalism, whether it is realized or not, has entered and scattered in various educational levels. These phenomena can be seen through the learning activities containing violence that are done by the teacher in the classroom (Sesmiarni, 2015; Thohir, 2015), textbooks that are aimed to contain

some intolerance contents that may lead the reader to radicalism (Zada: 2015; Hasim, 2015; Rokhmad, 2018), the compulsion and intervention of alumni during the student activities in the schools (Rahayu, Sugianto & Velicya, 2020; Tahir, Malik & Novrika, 2020) and the policies of school/foundation principals in preventing the entry of these radical influences that are not strong enough (Indahri, 2018; Rahayu, Sugianto & Velicya, 2020). The Indonesian Child Protection Commission (KPAI), as reported by Kumparan.com, found that as many as 44 percent of physical violence cases are committed by unscrupulous teachers or school principals in the form of pinching, hitting, slapping, yelling, cursing, drying students under the hot sun, and asking the students to run around school field. These punishments are imposed as a mode of disciplining students, but unconsiously its also will gradually grow the seeds of radicalism in schools (Kumparan: 2019).

Based on KPAI data in 2019, cases of violence against children are dominated by bullying and physical violences. As many as 67 percent of these cases occurred at the basic education level. Moreover, the seeds of radicalism can also grow implicitly by the wrong understanding of religious teachings that are contained in the Islamic Educational Subject (PAI) materials and textbooks (Rohayana: 2019), such as the *Fiqh* textbook on the subject material of *Khilafah*, interfaith marriage and *qisas* and *hudud* (Zada: 2015). The wrong understanding of the teacher may lead to the wrong explanation so that students will apply the wrong thing especially when held Islamic Spirituality activities (ROHIS) at school (Hayadin, 2013; Gaus, 2013; Zafi, 2019).

So far, the character of responsibility for early childhood and radicalism investment process havee been studied as two separate things. The study of the character of responsibility emphasizes several aspects and so also on radicalism. The inculcation of the character of responsibility can be done by applying certain learning tools; such as Subject Specific Pedagogy (SSP) as the thematic-integrative. This is a learning tool that is designed comprehensively and specifically that purposively serves a form of strengthening attitudes, knowledge, and skills in balance (Apriani, 2015). The responsibility characterr is studied as

one of the pillars of character values that can be built through education and be implemented in every aspect of human life. The responsibility character has some indicators, include: (1) the expectation (what should be done); (2) plans; (3) trials; (4) performances (try to do their best); (5) self-control: (6) self-discipline; (7) thinking before acting - considering consequences; (8) set a good example for others; and (9) taking responsibilities of words, attitudes, and actions (Siburian, 2012). The cultivation of character education in schools should be started from an early age so that it can bring maximum positive effect on the subsequent development of children. Learning for early childhood should be carried out gradually. In instilling the character of responsibility in children must be begun with an introduction of its concept (Novitasari, 2017).

The study of radicalism also includes studies on inherited violence. Violence committed by parents against their children will shape a child into a rude human who is easy to commit the similar act. By the time, it will lead the children into someone who are pottentially commit not only a violence but also the radicalism (Thahir, 2015). Efforts to ward off radicalism can also be made by Islamic Religious Education (PAI) teachers. As the teachers who convey the proses of transfering the value of Islam as *rahmatan lil alamin*, teachers are required to be able to create a good religious atmosphere to avoid Islamic radicalism. One of the efforts that can be done by the teachers is to practice the de-radicalization of Islamic education by integrating anti-radicalism educational values into Islamic Education Subject (Umro, 2017). From the studies that have been carried out, there has not been yet any study on the inculcation of the character of responsibility which is also carried out for de-radicalization of early childhood.

This research is conducted to complement the previous research by mapping the profile of the character of the responsibility in early childhood and how the methods used by the teacher to improve the character of the responsibility in *Pelangi Alam* Kindergarten, Ponorogo. This educational institution implements a nature-based school that realizes the importance of cultivating character from an early age by preparing the quality of students through habituation activities,

implementing rules and assignments that are child-friendly. One of the flagship programs of *Pelangi Alam* Kindergarten Ponorogo is Special Day, Every day is a Character - building day. Moving on from this concept, the teacher or facilitator tries to instill basic character in children by making use of daily activities. This study can later be used to anticipate and reduce violence in learning process.

This paper is based on the hyphotesa that *Pelangi Alam* Kindergarten can reduce the violence and overly assertive behavior and sometimes even seems to go beyond the limit. Besides, it is aimed also able to break the chain of violence that is usually carried out in the name of religion and enforcement of discipline in the early childhood.

Literature Review

Studies on radicalism tend to lead to studies on religious radicalism in education by emphasizing the study of religious learning materials and student religious activities (Munip, 2012; Arifin, 2017; Ulfah, 2017; Tanasa, 2019; Zulfani, 2012). According to Abdul Munip, the efforts that can be made in warding off religious radicalism are by providing valid explanation of Islam, opening up opportunities for dialogue in religious teaching, monitoring every activity carried out related to religion activity, and introducing and implementing multicultural education (Munip: 2012).

More specifically, the research conducted by Ulfah explained that the effort of Islamic religious education in tackling radicalism is by providing non-radicalism religious education, including the explanation of the concept of *jihad*, tolerance, and intergrate Islamic teachings and local wisdom, as well as providing non-radicalism education through inclusive learning strategies, namely learning strategies that are oriented towards open thinking and contextual learning strategies and learning that is related to the real-life (Ulfah: 2019).

In addition to the subject of religious education, de-radicalization can be pursued through the character development of students. This is according to Sulastri Tanasa's research (2019), which states that to overcome the issues of developing radicalism it is necessary to apply character management based on

Spiritual Quotient, that is intelligence that is related to the heart and care for others based on religious values. The application of this management is carried out in school activities, which include lesson planning by incorporating a character-based spiritual quotient in the curriculum and integrating it into the learning plan; Its implementation is carried out through a program of religious activities in self-development both routine and spontaneously that is applied continuously. Besides, the monitoring and evaluation processes are carried out by involving all school members and parents by providing attitudes of students assessment.

Character is the psychological, moral, or traits that differentiate a person from another (Samawi, 2014). Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the sphere of family, society, nation, and state (Wibowo, 2014). Character is also a system of beliefs and habits that direct the actions of an individual (Mahbubi, 2012). The character can be interpreted as a basic value that builds a person's personality, formed either due to the influence of heredity or the environment, which differentiates him from other people and be manifested in someone's attitudes and behavior in everyday life.

Individuals with good characters are individuals who can take decisions and take responsibilty of what they do. The character also refers to a series of attitudes, behaviors, motivations, and skills. An individual with good character is someone who tries to do good things (Naim, 2012). The character can be formed through education because education is the most effective tool to make individuals aware of their human identity. The actualization of characters in the form of behavior is the result of a combination of biological characters and interactions with their environment (Zubaedi, 2013). Character is the mental quality or moral strength, trait, or the values of the beliefs that are implanted in the educational process (Rohmah, 2018).

The values that are developed in characters education in Indonesia are coming from four fundamental sources, namely religion, Pancasila, culture, and national education goals. From these four sources, values for character education

are born, namely religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly/communicative, love, peaceful, fond of reading, caring for the environment, caring socially, and being responsible (Kurniawan, 2013). Responsibility is a condition that requires bearing everything that occurs as a result of an act. Responsibility is an attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), state, and religion (Wibowo, 2013). Responsibility is natural that has become a part of human. Responsible attitudes and behaviors are characteristics of cultured humans as well as humans who believe in God Almighty. Humans who from an early age have been accustomed to develop a conscience, and then they will feel guilty when everything they do and their attitudes harm others.

In short, responsibility shows whether a person has good or bad character. Responsibility requires recognizing what has been done because responsibility is the result of a choice (Mu'in, 2011). To measure whether someone already has responsibility, the indicators are needed. These indicators are used as a guide to assess that someone already has a responsibility or vice versa. The indicators of responsibility include completing all obligations, not blaming others, not running away from responsibility, and dare to take risks (Najib, 2016).

Learning methods should be adapted to the child's development and at the same time can be used as a means of introducing early character education in children. Some of the methods include: modeling, habituation, storytelling, and field trips (Fadlillah, 2014). The exemplary method is a way of teaching science by exemplifying directly to children. With a good example, the child will automatically follow the movements of everything the teacher does and exemplifies. What is seen, heard, and felt will be the child's memory and then will be implemented and developed by the child. Exemplary in character education can be carried out through integration into the daily activities of formal and non-formal education in the form of routine activities and spontaneous activities (Gunawan, 2014).

The habituation method is a way that can be used to get children to think, behave, and take an act by following Islamic values. This method is very practical in fostering early childhood character building in increasing habituations that can be carrying out through the activities in the school. The essence of habituation is repetition. It means that inn developing attitudes, the habituation method is very effective to use because it will train good habits in early childhood. Beisdes, introduction through habituation is carried out through daily activities (Suyanto, 2012). Children should be accustomed to general ethics that must be carried out in daily interactions. The application of the habituation method can be done by directing the children to do positive things.

The storytelling method is a way of conveying learning material through stories that can attract participants' attention. Stories have great meaning for children. The story also contains themes and mandates that carry moral teachings in the form of character educational values that are beneficial for early childhood (Zubaedah, 2019). The storytelling method or also known as storytelling can be used as a medium for shaping the personality and morality of early childhood. Storytelling can provide learning experiences for early childhood. The fairy tale method has several aspects that are needed in children's psychological development, providing a place for children to learn various emotions and feelings and learn moral values. Children will learn from the experiences of the characters in fairy tales, after that sort out which ones can be used as role models by them so that they form them into morality that is held until adulthood (Ahyani, 2010).

The field trip method is a teaching method carried out by inviting children to leave the classroom to be able to pay attention to things or events relates to the developmental materials being discussed in the class (Fadlillah, 2014). Through field trips, it can foster children's interest and curiosity, because children able to learn and see everything directly in a real and original form. Field trips can be carried out in places such as zoos, museums, and historical tourist attractions.

The nature of school is one form of alternative education that uses nature as the main medium for learning. Nature school is the right solution for those who dream and want a change in the world of education. It is hoped that an alternative

school of nature is not just a change in systems, methods, and learning targets but an educational paradigm that will lead to improving the quality and results of education itself. The strategic target is that students can invest in human resources for a future close to the nature (Santoso, 2010). The school of nature was founded to educate people who have faith and devotion to Allah and have good morals. By the word of Allah that what is in this universe provides lessons, according to the signs of greatness, of course for those who think. The existence of a natural school in its curriculum objectives includes the creation of good morals, mastery of science, and the creation of an adequate understanding of leadership.

Like an educational institution in general, nature schools also have a curriculum as plans and guidelines for the delivery of education. The curriculum includes morals, science, and leadership. The moral curriculum is implemented through exemplary concepts and the development of emotional questions (EQ). The implementation of science is based on holistic learning using the spider web. Its all are applied to build students' scientific logic and develop it integrally so that they are able or accustomed to observing natural phenomena, recording data, conducting experiments, and forming a theory. Meanwhile, leadership is usually carried out through mental education outbound to shape the leadership character of students through the development of fair values, trustworthiness, deliberation, cooperation, protecting, defending, and maintaining natural balance with the management of school facilities (Yamin, 2012).

Method

This study uses a qualitative while the type of research used is case study research that seeks to find scientific truth by studying deeply and in the long term (Prastowo, 2014). This type of research is used to corelate the incidence and activities of increasing the character of the responsibility of early childhood at *Pelangi Alam* Kindergarten, Ponorogo.

The data are collected through in deep interview and focus group discussion that are conducted with school principals, class teachers, and also other teachers who play an active role in *Pelangi Alam* Kindergarten Ponorogo. This

interview is used to gather information about the profile of children's responsibilities and also the methods used to improve the character of responsibility for early childhood at *Pelangi Alam* Kindergarten, Ponorogo. Meanwhile, observations are conducted to observe the methods used in enhancing the character of the responsibility of early childhood. The researcher observed the activities carried out by the person who was the source of the research data and recorded the findings from these observations as material for processing data. Researchers observe directly the activities carried out by children, school principals, class teachers, and other teachers who are involved in the learning process. Observations of resource persons were carried out by researchers to gather information related to the profile of early childhood responsibilities and methods used to improve the character of responsibility for early childhood at *Pelangi Alam* Kindergarten Ponorogo.

The data analysis technique in this study used qualitative data analysis, following the concepts expressed by Miles and Huberman through three stages, namely data reduction, data presentation, and concluding/data verification (Afrizal, 2014). Meanwhile, the test of data credibility or trust in data from qualitative research results is carried out by triangulation, namely a data validity checking technique that utilizes something other than the data for checking purposes or as a comparison of the data. In this study, using triangulation of sources to compare the observed data with the interview data.

Result and Discussion

Character Profiles of Early Childhood Responsibilities at Pelangi Alam Kindergarten

Having character of responsibility is a must for each person, as a provision so that his life does not cause problems for others. This character must be instilled from an early age. Children must learn to be responsible so that, later, they can take responsibility for their actions. DA states that a responsible attitude must be instilled from an early age in a way that must be adapted to the child's developmental stages. For example, familiarize children with tidying and closing

their bags, washing their used dishes, throwing garbage in its place, and so on. DRH added that the attitude of responsibility for children was following their stages of development, starting when they are still needing assistance until being consistently able to do it themselves. This teaching process shapes the children become accustomed to always being responsible for something they do.

Pelangi Alam Kindergarten teachers have several indicators of responsibility characteristics that serve as guidelines for assessing children's responsibility attitudes. DA gives the examples that are: the children obey the teacher's direction to complete their assignments well, able to help themselves such as eating themselves, put bags on the provided shelves, arranged sandals or shoes, and were able to make decisions such as choosing what activities to do and choosing which clothes will be used. Meanwhile, DRH said that some of the children did not fully have the responsibility. Some children have not been able to take responsibility so they still need teacher guidance and assistance. Some children also need to be reprimanded and reminded if they have not done their responsibilities properly. When reminding children, the teacher should use soft words without scolding the child. Teacher also have to use positive words such as the word sorry, thank you and please. This will cause the child to imitate the subtle and polite behavior.

Teachers have several ways or methods to instill the character of responsibility in early childhood. As stated by EZ, the character of responsibility is instilled through habituation, reminding, introducing positive things, and rules. Rules are made together with children so that these rules are understood by children and can be implemented well. After the rules are understood by the children, they also can remind their friends about it.

The assessment of the character of children's responsibility can be seen from three aspects, namely self-responsibility or personal responsibility, moral responsibility, and social responsibility. Early childhood personal responsibility relates to children's skills towards themselves, such as wearing their clothes, completing tasks well, acknowledging all their actions, keeping promises, always advancing themselves, and also being able to make good decisions. Most of the

children already have capable personal responsibilities, but some children still need guidance from the teacher to be able to help themselves, for example putting bags on the shelves that have been provided. This is similar to what the researchers saw, there was a child who did not put his bag on the shelf that had been provided. The teacher rebukes and asks the child to put the bag on the shelf that has been provided smoothly. EZ also said that children are considered to have a responsible character if they are committed to the task, admit all their actions, and are brave enough to take risks for their actions. For example, during morning activities, children are accustomed to completing all morning activities, including *hijaiyah* phonics, alphabet phonics, journals, and recitation. Children are responsible for completing all morning activities by waiting in line and deciding what to do first.

As stated by DRH, moral responsibility is closely related to the manners. Good morals are taught such as eating and drinking while sitting, eating with the right hand, praying before and after eating, praying fervently, and when shaking hands, one must look at the eyes that are invited to shake hands. Meanwhile, DA said that every morning the teacher welcomed the children to the schoolyard. Children who come are required to shake hands with the teacher. If in the process of shaking hands a child looks away, when the child wants to let go of his hand, the teacher will keep holding the child's hand and reminds the child that shaking hands must look in the direction that is invited to shake the hand. This is done to instill good morals in children and so that children do not hold a grudge against their friends if they have previously had problems.

Moral responsibility is also instilled through reminding each other to perform *Dhuha* prayers. EZ said that even though the *Dhuha* prayer could not be orderly, he was able to remind his friends to be well-behaved during prayers. The teacher also teaches the *hadith* prohibiting eating and drinking while standing, so that children are accustomed to the manners of how to eat and drink by sitting down. Children have also begun to understand the good and bad values, polite, disrespectful. When a child said something bad (e.g. cursing), the children spontaneously complain to the teacher and said "A is not talking well ma'am" and

when a child gives something to the teacher by throwing it, the children immediately remind that such thing is impolite. When the child gives the broom by throwing it, the teacher asks the child to repeat giving the broom to the teacher in a good way.

Social responsibility relates to children's relationships with other people such as friends or teachers or others. The teachers in *Pelangi Alam* Kindergarten Ponorogo teach children to help each other and without differentiate who are the person will be helped. The measure of the assessment of social responsibility is the pattern of children's relationships with those around them such as children being fair. Fair for early childhood means those children don't discriminate between friends. As explained by EZ, children at *Pelangi Alam* Kindergarten are taught not to differentiate. The system applied is assimilation so that TK B can guide the TK A, TK A can guide the playgroup class. In other hands, the playgroup can imitate TK A and TK B. This activities are purposed to make them love each other so that there is a brotherhood among them.

Children also have a very high sense of empathy. When the teacher struggles to carry a folder containing children's magazine assignments, the children immediately approach the teacher help to carry it. Likewise, when the teacher drains the fish pond, the children are very enthusiastic to help. Children also have a sense of caring and sharing. When their friends don't bring snacks they voluntarily share. This is all as said by UR.

Other attitudes that need to be considered are forgiveness, speaking truthfully, trusting, and not being arrogant. Children already have a forgiving attitude; this is according to what researchers see. A child who accidentally steps on a hand and the friend immediately cries out of pain. Seeing his friend crying because of the pain of his hand he stepped on, the boy immediately apologizes and his friend immediately forgives. According to EZ's explanation, most children are able, to tell the truth (no lie) and are able, to be honest, and not jealous. At that time there is a distribution of donated packages from the post office. Inside the package are pencils, rulers, erasers, and snacks. When it is distributed, it turns out that the rulers are not enough so that some children do not get it. Children who do

not get a ruler are only given pencils, erasers, and snacks. They don't feel jealous of their friends; they can accept what they get. However, some still have a low sense of social responsibility. This is as conveyed by UR that not all of children are sensitive to social relationships between people.

Methods to improve the character of children's responsibility in Pelangi Alam Kindergarten Ponorogo

The character of children's responsibility is instilled in *Pelangi Alam* Kindergarten through several methods, namely modeling, habituation, storytelling, and field trips. EZ said that teachers are required to set a good example for their students. In essence, children easily imitate what they see and listen to. Children will tend to do everything adults do. Because of this basis, teachers are required to provide good examples to students. As exemplified done by the teacher such as throwing garbage in its place, apologizing when do mistakes, speaking in a slow and polite tone, and eating while sitting down. The teacher always provides a good example for the children, in the hope that the child will imitate the positive things that are done by the teachers.

Habit is a kind of behavior that is done voluntarily and carried out continuously. Good habitiations must be cultivated not only by the students but also by the teachers and all school employees. The daily habits at *Pelangi Alam* Kindergarten Ponorogo include memorizing short letters, memorizing *hadiths*, daily prayers, *wudhu*, praying *Dhuha* in a congregation, doing some good daily manners such as saying greetings, behave in during prayer, behave in having food (eat), and so on.

Good habits need to be applied by early childhood to make children be independent and responsible humans. This is conveyed by UR that the teachers in *Pelangi Alam* Kindergarten teach the character of responsibility to children through the habituation method. Habituation of responsibility can be seen from some activities such as taking the toy with the rule of "take, play and return" with constant reminders. Besides, storytelling is one of the programs in early childhood education at *Pelangi Alam* Kindergarten Ponorogo. Each learning theme has a

story that will be conveyed to children. As expressed by EZ, storytelling has become a school program to provide stories that can build children's character values. It is not always about responsibility, but other values are also conveyed such as being honest, independent, fair, and so on. The story method is used by the teacher to convey good messages to the children. The story taken is a story in which it contains positive values. The stories that are told to children are stories that are taken from the *Qur'an* that consist of Islamic stories, and not from fairy tales, fables, myths that are full of fantasies. After the teacher finished telling the story, some children are asked by the teacher to retell the stories they had heard, and if there is a story that is not understood yet by the children, they are allowed to ask questions.

As a natural school, *Pelangi Alam* Kindergarten Ponorogo very often does outdoor learning. Almost every school week does field trips both in the school area and outside the school area. Through the field trip or field trip method, teachers can use it to improve the character of children's responsibilities. According to UR's explanation, when the field trip visited a place the teacher explained the manners at the location. For example, when at the Post Office, children have to queue, be polite, not make a fuss, and always keep clean. These rules are given so that children have a sense of responsibility. The field trip method can be used by the teacher to assess whether the child already has a sense of responsibility in theirselves or vice versa and to assess the extent to which a sense of responsibility is inherent in the child.

From these learning activities the teacher instills a character of responsibility as well as instilling deradicalization by instilling the character of responsibility. Personal responsibility makes children aware of their own obligations so that they will not bother and blame others when they get into problems or calamities. Moral responsibility makes children have an attitude of mutual respect and respect for others. Social responsibility makes children have a high interest in others and like to help others.

Conclusion

The character of responsibility for early childhood can be seen from personal responsibility, moral responsibility, and also social responsibility. Most of the children in *Pelangi Alam* Kindergarten already have the character of responsibility. Moral responsibility has begun to take shape, but it must be balanced with guidance from the teacher so that the character of moral responsibility is embedded in the child. Meanwhile, social responsibility is related to the child's relationship with the people around him. The children's social responsibility at *Pelangi Alam* Kindergarten Ponorogo has begun to take shape.

The methods applied to improve the character of children's responsibility in Pelangi Alam Kindergarten Ponorogo are exemplary, habituation methods, story methods, and field trip methods. The teacher always provides a good example for children. Habits that are applied to improve the character of responsibility are positive activities in daily activities. *Pelangi Alam* Kindergarten Ponorogo has made the story method one of the learning programs for early childhood.

The stories that are given to the children are the stories contained in the *Al-Qur'an*. With a natural school background, *Pelangi Alam* Kindergarten Ponorogo often conducts field trips. Places visited such as post offices, shopping centers such as markets, stalls, historical places such as museums, and also rice fields.

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