

# **Knowing God From an Early Age: Application Of Creative Tauhid Learning in Early Childhood At Ra Yusriah Medan Helvetia**

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## **Abstract**

This study aims to describe the application of creative monotheistic learning in introducing Allah to early childhood at RA Yusriyah Medan Helvetia. The research method used is qualitative with a descriptive approach. Data was collected through observation, interviews, and documentation. The results of the study show that tauhid learning is carried out creatively through various methods that are fun and in accordance with children's development, such as singing, Islamic storytelling, role-playing, and art activities. Teachers play an active role in creating a fun learning atmosphere and touching the affective aspects of children. Children show positive responses in understanding basic concepts of divinity such as knowing the names of Allah, loving Allah and His Messenger, and cultivating gratitude and simple faith in daily life. Creative monotheism learning has been proven to be able to instill monotheistic values from an early age effectively and meaningfully.

**Keywords:** Tauhid, Early Childhood, Creative Learning, Islamic Education

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## Introduction

Early childhood education (PAUD) is an important foundation in the development of children's character and personality. Early childhood is the most decisive developmental phase in a person's life because during this period children experience very rapid development both physically, emotionally, socially, cognitively, and spiritually. In the perspective of Islam, early childhood is a period of instilling basic values of faith, especially the value of monotheism, which is the core of Islamic teachings. The inculcation of the right tawhid value at this time will form a solid spiritual foundation in children, so that in the future they will grow up to be people who have faith, morals, and responsibility as servants of Allah SWT.

Tawheed, as a basic concept in Islam, teaches that Allah is the only God to be worshipped, that everything comes from Him and depends on Him. Tawheed is not only theological knowledge, but also the principle of life and the center of all activities of a Muslim's life. Therefore, monotheistic education cannot be underestimated or simply a complement to the Islamic PAUD curriculum. He must be the soul of the entire learning process that directs children to know, love, and surrender themselves to Allah from an early age.

The Prophet PBUH has paid great attention to the importance of forming children's faith from an early age. As he said: "Command your children to pray when they are seven years old..." (HR. Abu Dawud). This hadith shows that the cultivation of religious values, including the knowledge of Allah, should begin from an early age in a form that is appropriate to the stage of development of the child. In this case, monotheism as the main teaching in Islam must be instilled from childhood, not waiting for them to grow up or be able to understand the rational aspects of the Islamic faith.

However, the reality in the field shows that tawheed learning at the early childhood education level often does not receive adequate attention. In many cases, the introduction of the concept of divinity is limited to memorizing the sentence of the shahada, saying the name of Allah, and knowing Asmaul Husna without a deep meaning. The methods used also tend to be verbalistic and cognitive, even though early childhood is in the stage of concrete-operational thinking development and learning through direct experience. As a result, the values of monotheism have not been able to be fully internalized in children's daily lives.

This situation shows the need for a new approach in the teaching of monotheism in early childhood, namely an approach that is creative, contextual, and in accordance with the child's world. The creative monotheistic learning approach is a strategic solution that not only teaches children about who Allah is, but also helps children feel His presence and greatness through play, exploration, and expression. Creativity in learning monotheism can be realized through various methods, such as meaningful Islamic stories, songs or nasyid about the oneness of Allah, artistic activities such as drawing Allah's creation, observation of the natural environment, role play, or simple projects that invite children to reflect on His greatness.

Creative monotheism learning must also be designed to touch the affective and psychomotor dimensions of children, not only cognitive. Children should not only know that Allah is All-Seeing, but also feel that He is watching over them when they do something. Children not only know that God created animals and plants, but are invited to observe and feel the beauty of God's creation firsthand, so that there is admiration and gratitude to Him.

RA Yusriyah Medan Helvetia as one of the early childhood Islamic education institutions, has tried to present monotheistic learning that is not only conventional, but creatively designed according to the needs and development of children. Teachers at RA Yusriyah implement various activities that aim to instill the values of monotheism in children's daily lives. For example, *the activity "Seeing Allah's Creation"* where children are invited to observe animals, plants, and objects in nature while discussing who the creator is; or *the activity "Tell About the Prophet"* to form an understanding of how the prophets teach monotheism. There is also *the "Asmaul Husna Corner"* which is a means for children to memorize and

understand the attributes of Allah in a fun way.

However, there are still very few scientific studies that specifically raise how the application of creative monotheism learning in early childhood is carried out in institutions such as RA Yusriyah. There is not much data that

describe in depth how the learning strategy is designed, what media is used, what methods are most effective, the challenges faced by teachers, and the extent to which children are able to understand and respond positively to monotheistic learning. In fact, this knowledge is very important to be used as a reference in developing a more effective and applicable monotheistic learning model, not only in RA Yusriyah but also in other Islamic PAUD institutions.

Based on this background, this study aims to examine in depth the application of creative monotheism learning at RA Yusriyah Medan Helvetia. The main focus of this study is to describe the forms of creative monotheistic learning activities, the strategies used by teachers, the forms of child involvement, and the impact of these activities on the development of early childhood faith understanding. The results of this research are expected to make a practical contribution to Islamic PAUD teachers in designing inspirational and meaningful monotheistic learning, as well as enriching scientific treasures in the field of early childhood Islamic education.

With a creative approach that is in accordance with the child's development, learning monotheism will not only be a teaching process, but also a fun and memorable spiritual experience for children. Children will know God not only as a concept, but as a reality that they feel in their daily lives. Thus, tawhid education is really the main foothold in forming a generation that loves and fears Allah SWT from an early age.

### Theoretical Studies

Tawheed is the core of Islamic teachings that emphasize the oneness of Allah in rububiyah (the existence and power of Allah), uluhiyah (worship of Allah alone), and asma wa nature (the names and attributes of Allah). In the context of Islamic education, monotheism is the main basis in shaping the personality and character of a Muslim. According to Al-Ghazali, education is actually an effort to instill the values of monotheism so that people know their God and organize their lives according to His will.

In early childhood, the introduction of monotheism is done in a simple and fun way. The child is not taught abstract theological concepts in depth, but is introduced to Allah as the One God, The Most Merciful, and the Creator of all things through meaningful daily activities.

Early childhood is in the golden age of development which greatly determines the formation of basic personality. In Islam, children are seen as a holy trust and fitrah, which must be directed and guided towards the knowledge of Allah from an early age. The Prophet Muhammad PBUH said: *"Every child is born in a state of fitrah..."* (HR. Bukhari and Muslim), which shows the importance of monotheistic education from an early age.

Education at this stage must be adapted to the characteristics of the child: concrete thinking, imaginative, love of games, and learning through direct experience. Therefore, tawheed learning must be packaged in a form that is fun, light, and touches children's emotions.

Creative learning is a learning process that encourages children to think imaginatively, explore, and find meaning through fun and varied learning experiences. In the context of Islamic education, creative learning can be used as an effective medium to instill spiritual values and faith. This approach adapts to the child's cognitive and affective development, and allows children to understand Islamic values in a more marked way.

Creative learning methods in the introduction of monotheism in early childhood can include:

1. Telling Islamic stories, to convey the stories of the prophet and the majesty of Allah

2. Singing religious songs, to help remember the names of Allah (Asmaul Husna)
3. Role-playing, to foster empathy and love for Allah and His Messenger
4. Art activities, such as drawing Allah's creation or making Islamic-themed crafts

Through a creative approach, learning monotheism becomes more fun and meaningful, and is able to form a strong spiritual foundation in children from an early age.

Instilling monotheism from an early age is very important because at this time children are forming basic concepts about themselves, the world, and their God. If children are accustomed to knowing and loving Allah from an early age, it will be embedded in them spiritual and moral awareness that is the foundation of lifelong behavior. Tawhid education from an early age is also a preventive step from negative environmental and cultural influences that are contrary to Islamic values.

### **Research Methods**

The research used in this study is qualitative research that provides descriptive information in written or oral narratives about the people and behaviors observed. In this study, the author examines the phenomenon that occurs in RA Yusriyah to obtain the truth of information based on the theoretical framework of the questions asked scientifically. The research approach used is a field-based descriptive approach in natural conditions taken from written or oral narratives and the behavior of the people observed consisting of school principals, teachers and students.

### **Research and Discussion Results**

This research was conducted with a descriptive qualitative approach that aims to find out how to apply tawhid learning creatively in early childhood at RA Yusriyah Medan Helvetia. Data were collected through observation of teaching and learning activities, interviews with classroom teachers and principals, and documentation of learning activities.

#### **1. Forms of Creative Tauhid Learning Application**

Based on the results of observations, tawheed learning at RA Yusriyah is carried out with a fun and creative approach. Teachers use a variety of media and methods to introduce the concept of divinity to early childhood. Some of the activities that are routinely carried out include: (1) Islamic Storytelling: Teachers read the stories of the prophet and the stories of the greatness of Allah in an interesting way using hand puppets and props, (2) Religious Singing: Children are invited to sing Islamic songs that introduce the names of Allah (Asmaul Husna) and show His affection, (3) Art Activities: Children color pictures of Allah's creation (animals, plants, sky) while being directed to know Allah as the Creator of all things something. (4) Symbolic Games: Children play the role of pious children, then mention the habit of loving Allah and the Messenger of Allah. All of these activities are designed to be appropriate for the stage of early childhood development, which is imaginative, concrete, and playful.

#### **2. The Role of Teachers in Learning Tawheed**

Teachers at RA Yusriyah have a central role in directing the children's learning process. Teachers not only deliver material, but also become role models in terms of religious attitudes and Islamic customs. In daily interactions, teachers always insert sentences that contain the value of monotheism such as "Masya Allah", "Alhamdulillah", and "Allah loves diligent children." The interviews show that teachers consciously build emotional closeness with children so that the value of monotheism is conveyed not only through words, but also through an attitude of affection and closeness.

#### **3. Children's Response to Tawheed Learning**

Children showed a positive response to monotheistic learning activities. They are able to say the names of God, explain that God created the heavens and the earth, and show their

love for God through simple prayers and thanksgiving. Some children also seem to be used to saying the prayer in everyday life in class, such as when they see something beautiful or when tidying up toys.

This shows that creative monotheism learning is able to instill the basic values of faith effectively and in accordance with the child's world. Habituation that is done consistently and affectionately has formed a strong spiritual foundation in children.

The findings of this study strengthen the theory that tawheed learning in early childhood must be carried out with an approach that is in accordance with the characteristics of child development. The application of creative methods, such as playing, singing, and storytelling, is an effective approach in instilling monotheistic values because it is in harmony with the way of early childhood learning.

In addition, the role of teachers as role models greatly determines the success of learning. Exemplary in behaving, speaking, and interacting in Islam has a strong influence on children in forming religious character.

This research also emphasizes that monotheistic education does not have to be packaged in the form of formal materials, but in the form of a pleasant and memorable spiritual experience. This is in line with the principles of Islamic education which emphasizes the importance of instilling faith from an early age through the process of habituation and example.

## Conclusion and Suggestions Conclusion

The results of this study show that the creative application of tawhid learning at RA Yusriyah Medan Helvetia is able to have a positive impact on early childhood spiritual development. Through activities that are fun and appropriate for the children's world—such as telling Islamic stories, singing religious songs, role-playing, and art activities—children begin to know Allah as the One God, the Creator, and the Most Compassionate. Children are not only able to say the names of Allah, but also show love, admiration, and gratitude to Allah through simple words and behaviors in their daily lives.

Teachers play an important role in creating a warm and fun learning atmosphere. The example of teachers in speaking and behaving religiously is an integral part of an effective monotheistic learning process. With an approach that is affective and touches children's emotions, the values of monotheism can be deeply embedded and imprinted from an early age.

## Suggestion

Based on these findings, it is suggested that the RA Yusriyah institution continues to develop a creative and innovative monotheistic learning model, by making monotheistic values part of all learning activities and daily habits. Teachers are expected to continue to improve the quality of teaching by combining elements of spirituality and creativity, so that learning is more meaningful and contextual. Parents are also expected to support this process by continuing religious habits at home, so that there is continuity between school education and the family environment. In the future, it is hoped that there will be further research that can further examine the application of monotheistic learning in various institutions, to enrich the references and practices of Islamic education for early childhood.

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