

Management of Islamic Education on Construction of Early Childhood Curriculum

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Abstract. This article describes the management of Islamic education in the construction of early childhood education curriculum at Annida Ya Fatimah school, Jepat Lor village, Tayu Pati. By using a qualitative research approach, the researchers found that the curriculum at Annida ya Fatimah school builds the construction of Islamic education, local wisdom and Islamic culture of the local community. This construction is realized through integration into curriculum development and learning practices. This construction implements Islamic education based on the the peculiar local wisdom as an effort to preserve Islamic culture on the north coast of Java. The orientation of the curriculum construction is relevant to Annida Ya Fatimah's school, which indeed shows that Early Childhood Education Institutions have a tradition of local wisdom in coastal areas. This study shows that schools play a major role in preserving the unique traditions, local wisdom and Islamic culture of the local community by integrating them into curriculum construction and learning as the implementation of Islamic education at public schools. The integration of Islamic culture into curriculum construction and daily learning practices is manifested in early childhood education service programs. Early childhood education services at the Annida Ya Fatimah school focus on shaping attitudes and developing the character of the Islamic generation, as well as providing consistency in Islamic attitudes to continue to the next level of education.

Key words: Islamic education management, curriculum construction, local wisdom, early childhood

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INTRODUCTION

One of the goals of education is to become a human being who believes and fears God Almighty. This is stated in Article 3 of Law Number 20 of 2003 concerning the National Education System (Sisdiknas). In this case, national education must prioritize religious education. The quality of religious education will improve human relations with God and fellow human beings. If this goal is achieved then a nation will have a potential successor with good human resources.

Early childhood education (PAUD) is one of the levels of education units in Indonesia. The implementation of PAUD learning requires a curriculum that focuses on developing attitudes or characters with meaningful activities. One of the development of children's attitudes and character comes from local wisdom or local culture (Elyana, 2018). One of the characteristics of schools is formed through local wisdom that has been systematically explored. One of the sources of local wisdom is closely related to the cultural elements of religiosity that develop in society (Utanto, 2020). The element of religiosity adapts to the needs and beliefs held by the academic community at the school. Among the elements of religiosity relying on Islamic culture in schools and triggering the

emergence of curriculum construction that merges into the structure of the school curriculum.

The existence of an Early Childhood Education (PAUD) unit level does not only prepare children to develop in 6 (six) aspects of their development, namely religious and moral development, cognitive development, social emotional development, language development, physical motoric development and artistic development as a whole. However, it is necessary to grow and strengthen character according to their respective religions and beliefs with reference to the first development aspect, namely religious and moral development. Therefore, in early childhood education, the output obtained is the emergence of attitude development through values, local wisdom and culture adopted by the local community. The geographical location of Annida Ya Fatimah School is on the north coast so it is very thick with coastal culture, one of which is the tradition of *nyadran*, alms of the earth (kabumi), suranan and muludan parades (commemoration of the birthday of the Prophet Muhammad SAW).

Annida School under Ya Fatimah Foundation. Based on the Statutes, the Foundation has the authority to independently develop curriculum innovations by referring to the latest policy of the Indonesian Ministry of Education and Culture, namely inde-

pendence in learning. Through this, the Annida Ya Fatimah school designed a curriculum that accommodates the development of Islamic cultural attitudes or characters through Islamic education of the coastal area. The implementation so far has focused more on the *hidden curriculum*, but in this case the innovation that has developed is to include it in the structure of the formal school curriculum.

This article aims to find the right pattern of curriculum structure integration at the early childhood education unit level based on local wisdom and Islamic culture through a holistic and comprehensive curriculum structure and document. The curriculum structure is full of innovative values of learning independence in the development of the repertoire of education in Indonesia.

METHODS

This study uses a qualitative approach, namely using a natural setting with the intention of understanding the phenomena of what is experienced by research subjects holistically (whole) by describing data in the form of words and language using natural methods (Sugiyono, 2018). This research data is not in the form of numbers but the data is based on the results of interview scripts, field notes, personal documents, memo notes, pictures (photos) and other official documents.

The implementation of this research was carried out within a period of 5 (five) months from August 5, 2021 to December 23, 2021. Data collection was obtained through observation techniques, in-depth interviews and documentation. Observations were made through a learning committee that involved the participation of students' parents. The learning committee is a team specially formed by Annida Ya Fatimah's school consisting of the head of the curriculum, class teachers, and accompanying teachers. Meanwhile, the researchers conducted interviews with the informants. The informants consisted of school principals, learning committees, school committees, representatives of students' parents at random, community leaders and religious leaders.

Referring to Soegiyono (2018) this research has steps and stages, namely, pre research, research implementation and post research. Pre research is a preliminary study including research design. The research implementation stage is understanding the research background by conducting interviews with informants. Implementation in the field as a data collection strategy and post-research or data analysis stage.

The data collection technique used in this study used participatory observation techniques, meaning that researchers were involved in the activities that the informants did to find out the daily conditions of the Jepat Lor village community and learning activities at Annida Ya Fatimah's school. The data analysis technique used is the interactive analysis of Miles and Huberman (Moleong, 2007). Interactive analysis involves four components that are mutually sustainable, namely; data collection, data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

Based on the results of observations carried out in stages, it was found consistency in the phenomenon of actualization of community culture in the form of local wisdom and Islamic culture of the Jepat Lor Tayu Pati village in the daily Islamic education activities in Annida Ya Fatimah School. Islamic Education through Islamic Cultural Resources in the form of the characteristics of the community's wisdom tradition, namely; *syawalan*, which is marked by the holding of a "selamatan" at the Tayu river. The event was started by the merchants who *gathered* together to fill the Tayu square and then marched together to the Tayu River. The Kabumi tradition or "alms of the earth" honors the elders or founders of villages in Tayu sub-district including Jepat Lor village. Muharraman tradition or commemoration of 1 Muharram (hijriyah new year). Muludan, Rejeban and Sya'banan traditions. In addition to these routine traditions, there are also traditions that must be carried out when the mother is pregnant and the baby is born.

Observations were made in the time span that coincided with some of these Islamic cultures, namely in August and September at which time the Muharraman tradition was carried out. This Muharraman tradition is a commemoration of welcoming the Hijri New Year or Islamic New Year which involves students, especially early childhood, by taking part in a parade using a rabbit carriage followed by listening to Islamic tales and almsgiving *in the* form of traditional food *trays*.

The results of interviews with informants included the involvement of parents, community leaders, religious leaders called Pak Kyai or Bu Nyai and the committee for the commemoration. The results of the interviews contained several important notes that became an element of the assessment. The important elements of the assessment are; (1). Joint commitment, (2). Warning pattern, (3). Parenting, (4). Attitude of obedience. These four components form the basis for the preparation of the curriculum at Annida Ya Fatimah's school.

At the beginning of each new school year, Annida Ya Fatimah's school carries out curriculum evaluation and curriculum relaxation, one of which involves community leaders, religious leaders to provide input as a means of improvement in the implementation of the next curriculum. One of these inputs is loaded with local wisdom values of Islamic culture of the local community. How to implement this culture, so that it takes root in daily activities at Anida Ya Fatimah's school, the following is the process and stages.

First, building a commitment with schools and the community related to the birth of the tradition of Islamic cultural local wisdom in the form of cultural inheritance from generation to generation the cultural culture of the Jepat Lor village community. Islamic traditions cannot be abandoned since the community members are born and have been in contact with Islamic culture. When a mother is pregnant, there is a tradition of "ngapati, mitoni" and when the baby is born there is a tradition of "sepasar", taking the baby and "selapanan". These activities make the community become accustomed and finally a shared commitment arises to always carry it out. Commitments that always grow one's desire with certain beliefs must be carried out and affect individual circumstances where individuals become bound by their actions. Through these actions, it creates beliefs that support their activities and involvement (Elyana, 2017).

Second, the pattern of religious warnings. Especially Islam. Society has a certain pattern that is influenced by the culture of rural communities. Although the essence and purpose of the warning are the same, there are differentiators that characterize each warning. Among these differentiators are reflected in the traditional food, clothing and execution time. Each village has a treasure trove of wealth that makes a difference. For example, the type of food treats. This food reflects the wealth of crops that are processed into a food menu that must be served as a form of gratitude to Allah SWT. Villagers take this as a form of pride because they can share their gratitude to others. The clothes worn have several differences, including the choice of colors. There is one village that leaves the color green because there is a certain myth that the green color is not recommended by the village's founding elders and is believed to bring bad things if not heeded. The warning time is chosen based on the leeway and convenience of local residents where they choose a special time according to agreement. This is done together to avoid work interruptions that arise from time to time due to the cross-profession of the local community.

Third, regarding parenting, namely parenting patterns that are instilled by parents to their chil-

dren. Various kinds of parenting, both authoritative, authoritarian, neglective and indulgent have educational harmony, especially in the cultivation of Islamic religiosity values which are directly influenced by the state of the community around the place of residence. The community environment is thick with traditional values and the richness of Islamic culture through the formation of positive characters by internalizing them in everyday life. Through lively games on the sidelines of school activities, activities every weekend, the sound of the call to prayer echoed from the mosque and mushalla followed by praise and prayer, it becomes a positive habit and strengthens parenting patterns regardless of the parenting style that is instilled. The environment is an important part of the formation of a healthy person and a strong religious attitude. Children not only follow learning as water flows through a filter but let them shape themselves (Santrock, 2008). Learning through simple observations of the behavior of others called models, and then imitating the behavior of the model. Ahmad (2012) stated that learning through observation is a type of learning that plays an important role in the development of a child's personality. By observing the activities and habits of local residents, especially the positive behavior exemplified by religious leaders and local community leaders.

Fourth, the attitude of obedience, namely obedience to carry out traditions with certain beliefs if the tradition is abandoned then there will be unwanted events. The belief that has been held for generations seems to be an undeniable suggestion that something bad will happen to the villagers if this obedience is violated. Regarding the discussion about the green color that should not be worn, especially for the residents of Kedungsari Village, so far it has never been violated as a form of commitment and obedience is formed without any coercion. This obedience is a sign of high respect for the ancestors as teachers, community and elders and the villagers are likened to their grandchildren. Compliance is a positive attitude to strengthen adherence to religious and moral development for early childhood (Elyana, 2018).

The values of the four elements above were developed at Annida Ya Fatimah's school and integrated into the education curriculum as a whole and become an important part of the curriculum structure as a form of learning independence. Thus, the wealth of values, traditions, and local cultural traditions can be used as a treasure trove of learning through the curriculum which is reflected in the preparation of teaching modules, flow of learning objectives (ATP) and learning objectives (TP).

The following is described in more detail regarding: (1). Forms of management of Islamic culture in the development of the Early Childhood Curriculum. (2). Implementatin of Islamic culture-based curriculum construction. (3). The management of local culture in curriculum development through the practice of free play. (4). Formula of the PAUD pilot curriculum based on Islamic culture.

The Management of Islamic Education in the Construction of an Early Childhood Education Curriculum

Legitimate form of Islamic education in curriculum development can be seen from at least four main aspects of four main aspects, namely: (1). Commitment with the residents of Jepat Lor Tayu Pati village where Annida Ya Fatimah School is domiciled. (2). By whom is the dominance of cultural management carried over. (3). History of the implementation of the local community's religious culture, and (4). Forms of activities and involvement of school *stakeholders* in the implementation of Islamic culture.

Administratively, Jepat Lor Tayu Pati village is on the north coast route, Tayu Pati highway on the west side and Juwana Pati highway on the south side. Jepat Lor Tayu Pati village is one of a row of villages in a row from several villages in the Tayu sub-district. Among the villages adjacent to and adjacent to Jepat Lor Village are Jepat Kidul Village, Keboromo Village, Tendas Village and Sambiroto Village, Tayu District. Jepat Lor Village has a unique designation for several areas or villages, namely; *Nglencer* village and *Kepoh* village. The two villages are unique in the form of different daily livelihoods. Nglencer village is dominated by farm laborers, casual workers and traders in the market, while Kepoh village is dominated by employees either as civil servants or teachers in schools or working in government or private agencies. The two villages are quite colorful and interesting to review in relation to their relationship to the construction of an Islamic culture-laden curriculum at the Annida Ya Fatimah School.

The uniqueness of the two villages was united by a charismatic religious leader in the village of Jepat Lor Tayu Pati named *Mbah Mahdi*. In his simple surau, *Mbah Mahdi*, with a preaching style that reflects the nature and habits of the Walisongo or Wali Sembilan, is cultural acculturation based on the needs of the residents, providing recitation materials that touch the grassroots and fulfilling the strengthening of local residents' religiousness. The charismatic kyai has a very strong influence in the implementation of local

wisdom of Islamic culture inherited from his ancestors.

There is one more unique thing about the residents of the Jepat Lor village, that is, residents who own agricultural land are mostly rented out and if they work on the agricultural land themselves, none of the harvest is brought home, but the harvest is immediately sold in slashes or in wholesale terms. So with this situation, the residents' yards have never been seen for drying rice and there are no roads in the rice fields that are used to dry rice, even though the geographical location of Jepat Lor village is filled with rice fields that stretch and flank on the right and left sides of the village.

Takliman activities or community recitations are very active in the form of takliman setunan which are attended by elderly parents under the guidance of *Mbah Mahdi*. Takliman Naharul Ijtima' which was attended by mothers of all ages. The PKK gathering which is full of Islamic values in the form of tahlilan sends qubur experts every time they start activities and the Yasinan tahlilan group every time a resident dies consists of fathers for the night and mothers during the day. Daily activities with Islamic values that are carried out with awareness without coercion because of the habituation formed by the environment which has a direct impact on early childhood because they are involved in these activities with parents and family members.

As contained in Law Number 8 of 1987 concerning Protocol article 1 paragraph 6 that a public figure is someone who because of his social position receives honor from the community and/or the government. The informants agreed that there was management by community leaders, so that the religious activities of the residents of Jepat Lor Tayu Pati village continued until the implementation of this research. The education awareness of the residents of Jepat Lor village is quite good, this can be seen in the involvement of the community in both formal and non-formal education. The community is directly involved by sending their children to school according to school age and the age of the Koran. Especially for the age of reciting simultaneously, the villagers of Jepat Lor enroll their children in the TPQ (Taman Pendidikan Al Qur'an) to attend pre-kindergarten services up to the advanced level, with an average age of 9-11 years.

The enthusiasm of the residents in enrolling their children in the Koran in TPQ cannot be separated from the influence of community leaders and religious leaders who always convey religious advice through activities that are sourced from the Islamic culture of the local community, both commemorating Islamic

holidays and warnings that are needed by residents to be implemented. This situation was warmly welcomed by Annida Ya Fatimah's school by taking advantage of the best possible opportunities, namely facilitating the wishes of the residents through the construction of an Islamic culture-based curriculum to accommodate the educational model desired by the residents, namely an educational model that strengthens the character of religiosity from an early age.

Community leaders and religious leaders bring and introduce these positive habits regularly and continuously to community members. Almost 99% of the community members are Muslim and follow uniform worship procedures. Community members join religious organizations including IPNU-IPPNU for teenagers and Fatayat for young mothers and Muslim organizations for mothers who are growing old. Meanwhile, the organization that accommodates your religious activities is through the ANSHOR organization. From there, harmony is maintained with equality and harmony in carrying out religious values, including activities related to Islamic culture.

It can be understood that people who still have the view to continue to activate current activities or habits are those who maintain the heritage of the cultural system that has been internalized in individuals in society. Javanese-santri Islamic culture, researchers call it, is still ongoing until now, of course, it doesn't just go away. There is a certain influence or encouragement apart from the beliefs of the people themselves. This is what researchers mean by the term management. Quoting Scott's review (in Irawan, 2004) that management based on culture-cognition is conformity with widely held cultural beliefs and practices that are *taken for granted* (taken for granted without criticism).

In line with this, with regard to cultural encouragement in education; Rofik (2009) states that cultural management also affects the realm of non-formal and formal education in schools. This includes Islamic religious education. Categorically, Islamic religious education can be seen in two (2) perspectives, namely; (1) as a process of religious education in the form of subjects in educational institutions, and (2) designating an institutional system. The researcher emphasized that Islamic education in this study is learning activities that are full of Islamic values and built on the construction of an Islamic culture-based curriculum at Annida Ya Fatimah school.

The Implementation of Islamic Education Curriculum Construction based on Islamic Cultures

Annida Ya Fatimah School provides TPA (Child Care Park), Playgroup (KB) and Kindergarten (TK)

service programs. Annida Ya Fatimah School is managed by a PAUD lecturer at one of the private universities in Central Java. Her experience as a lecturer as well as a practitioner has brought Annida Ya Fatimah's school one step ahead of other schools, especially in Tayu sub-district. This is indicated by the results of the Good accreditation rating for all of these service programs. One of the accreditation results is through the perfection of the implementation of the curriculum. Annida Ya Fatimah's school curriculum departs from a needs study process that involves school stakeholders, community leaders, religious leaders, representatives of parents and experts in the field of curriculum development from the Central Java Curriculum Developers Association (HIPKIN). Through the assistance of Central Java's HIPKIN, Annida Ya Fatimah's school curriculum became more structured and neat and became an important part of the success of the accreditation assessment. Forum group discussion (FGD) is always held regularly to measure curriculum achievement as well as continuous evaluation. The structure of Annida Ya Fatimah's curriculum consists of dimensions; (1) planning, (2) process, and (3) results.

Learning planning is designed in the form of Syllabus and Learning Implementation Plans (RPP) which have the form of Semester Program (Prosem), Semester learning implementation plans (RPPM) and daily implementation program plans (RPPH) with reference to Content Standards. Learning planning includes the preparation of learning implementation plans and preparation of learning media and resources, learning assessment tools, and learning scenarios.

Annida Ya Fatimah School adopted the Minister's decision document to be used as a reference for implementing learning based on local wisdom and Islamic culture. The implementation of learning is a technical implementation of Annida Ya Fatimah's curriculum document with the curriculum construction that has been arranged. In addition, the learning document also refers to the National Curriculum which is based on the Syllabus and Learning Implementation Plan (RPP). The syllabus and lesson plans are further developed by each subject teacher with guidelines on (1) basic competencies, (2) competency standards, (3) educational unit goals, and (4) general goals and visions of national education as well as national goals.

Implementation of a curriculum that is legitimized by Islamic culture in the construction of the Annida Ya Fatimah school curriculum is integrated into daily learning activities which are included in several centers or early childhood play areas including; Center for Faith and Piety, Center for Natural Materials and

Science (BAS), Center for Arts and Creativity, Center for Preparation and Center for Role Playing. Each of these centers has an important role in the implementation of Islamic culture, especially in the center of Faith and Piety as well as the center for role playing. The integration is mixed from the start of learning planning, the essence of learning and the steps in children's play. The foothold includes the footing of the playing environment, the footing before playing, the footing when playing and the footing after playing. Throughout the learning process, the teachers hold these steps well and consistently and the commitment to their implementation is in alignment with the stages of child development. Aspects of the stages of child development are important points for smooth learning activities that focus on 6 (six) aspects of children's basic skills, namely aspects of religious and moral development, aspects of cognitive development, socio-emotional aspects, aspects of physical motoric development, aspects of language development and aspects of artistic development.

The teacher seeks to implement the learning curriculum in the classroom in line with the lesson plan. In fact, in the implementation of playing and learning activities, it is not This is empowered as an improvisation and innovation in class as well as during *class outings* and the peak of the theme. Improvisation is needed so that learning remains interesting, contextual, and accommodating to the uniqueness of the existing Islamic culture.

The implementation of *in-house training* (IHT) is carried out regularly and periodically to hone the skills and creativity of teachers as well as upgrade important information about policies and learning innovations and relaxation of the curriculum. IHT was attended by principals, curriculum divisions and all class teachers, accompanying teachers and representatives of parents of students as a form of guided education.

Early Childhood Educators must have high creativity and good classroom management and learning. According to Sujiono (2009) early childhood is an individual figure who is undergoing a development process rapidly and fundamentally for the next life. According to the NAEYC (National Association for Education of Young Children) that early childhood is in the age range 0-8 years. At this time the process of growth and development in various aspects is experiencing a rapid period in the span of development of human life. Based on the quote above, it can be concluded that early childhood is a child in a certain age range who is undergoing rapid development and growth. From this explanation, efforts to optimize the stimulation of children's growth and development

must go through proper handling with human resources, namely educators who really master the stages of child development. For this reason, the capacity and creativity of teachers are needed in supporting learning activities that target the optimization of student growth and development. Implementation of Islamic culture-based curriculum construction requires qualified and grounded teacher competency skills with child development.

Nurhayati (2010) states that the curriculum actually includes planned but also unplanned experiences, which is called the hidden curriculum. *Hidden curriculum* or curriculum that is not written in the learning planning document. *The hidden curriculum* at Annida Ya Fatimah's school is included in the incidental curriculum document so that the document is neatly arranged in the existing curriculum structure.

In addition, *habitual* activities or positive habits through good practices to strengthen attitudes and character of Islamic culture are internalized in each learning activity and are well scheduled in their implementation. Scheduling the values of attitudes and character of Islamic culture is intended to instill deeply and children are able to digest it through activities and meaningful learning. Meaningful learning is a process of relating new information to relevant concepts contained in a person's cognitive structure. Cognitive structures are facts, concepts, and generalizations that have been learned and remembered by students. Meaningful learning according to Isjoni (2009) is a process of associating new information or material with existing concepts in the cognitive structure. While habitual learning activity or habituation of good practices for children adjusts to the stages of children's moral development Kohlberg (2005), that the pre-conventional level of moral reasoning generally exists in children, although adults can also show reasoning at this stage. Someone who is in the pre-conventional level judges the morality of an action based on its immediate consequences. The pre-conventional level consists of two early stages in moral development, and is purely self-centered.

The implementation of Islamic culture in Annida Ya Fatimah's school curriculum construction pays attention to curriculum policy references both sourced from the ministry of religion and from the ministry of education and culture and relies on early childhood development theories with the support of qualified human resources in their fields.

Management of Islamic Education in Curriculum Development through Free Play Practices

Basically the curriculum as an idea is practically realized in the form of real learning practices in the

classroom. The curriculum for religious and other education is also the same. In the context of this research, the curriculum structure has been designed to accommodate the peculiarities of the Annida Ya Fatimah School which is full of Islamic culture through Pildacil activities (election of small da'i) and Islamic story methods. So it can also be said that the management of local culture is also institutionalized in the practice of direct learning

Pildacil practice and the Islamic story method are two important ways that are carried out as curriculum management as a hallmark of Annida Ya Fatimah's school apart from integrating activities starting from learning planning which consists of curriculum documents, namely the structure of the semester program or prose, weekly program or RPPM and daily programs or programs. RPPH. The practice of learning refers to lesson planning and is reflected in the opening activities, core activities and core activities at all centers carried out. Each center or learning center prepares the density or playing area and the intensity of the frequency in playing with the harmony of each number of students, their age stages and the ideal number of teachers in their learning.

The Educational Game Tool (APE) colors every play activity that harmonizes the term free play for children. The world of children is playing and part of the time is used for play activities (Musbikin, 2010). Play is an activity that a person does to get pleasure without considering the end result. Some psychologists say that the game has a very big influence on the mental development of children (Muliawan, 2009). While Hurlock (1978) that play is any activity carried out for the pleasure it causes without considering the final result. Through play children gain boundaries and understand life. Playing really helps the function of children's growth and development. More specifically, play has a function for psychological well-being, cognitive development, social emotional development and physical development. The implementation of free play in the management of this curriculum is that children are given full freedom to choose the game tools that are presented at each center. The child is happy with the activity he has chosen and feels valuable with the reward he receives as an acknowledgment that the child is able to carry it out.

Children practice pildacil at the role-playing center and the faith and piety center. The practice of pildacil is packaged in the form of a fun and adorable role for children and the condition of the child is really interested in full awareness without coercion. For example, playing the role of commemorating the 1st Muharram will create a room with various costumes and equip-

ment, then the child will act according to his wishes. When he chooses Pildacil, the child conveys it in a unique style even though it is still simple. The Islamic story method was chosen to provide refreshment to students as if entering the world was carried away naturally in the storyline. Children are free to laugh, express, think and learn to ask questions according to their grasping power. Through this method as a hallmark of Annida Ya Fatimah's school in the management of Islamic culture in the construction of the PAUD curriculum. Description of activities in the table below:

Table 1. Description of Learning Activities

Class Activities	Management of Islamic Education	Center Activities	Method
Opening	Commemoration of 1 Muharram	Meaningful greetings and prayer together	Classic
Core activities	Commemoration of 1 Muharram	Role Playing Center: 1 Muharram movie screening	Demonstration
Closing Activities	Commemoration of 1 Muharram	Recalling and transition	Work method
Opening	1 st Muharram Parade	Meaningful greetings and prayers together	Outing Class with free play practice
Core activities	1 st Muharram Parade	Preparation Center: Practicing Pildacil Chanting the Prophet's Prayers Role Playing Center: Pildacil Practice Expression of chanting the Prophet's prayer	Parade preparation with collaborative activity rules. Go around Tayu town on the rabbit carriage
Closing Activities	1 st Muharram Parade	Recalling and transition	Islamic story method

The table above shows the suitability of activities to legitimize Islamic culture in the construction of the PAUD curriculum with the learning characteristics of

Annida Ya Fatimah's school, namely pildacil and Islamic stories. Its implementation in well-scheduled activities. Learning evaluation is carried out at the end of each theme/activity with a time duration of between 3-4 weeks for each theme. The learning evaluation model is as follows:

Table 2. Learning Evaluation

Centers and Types of activities	Child and spouse	Re-	Appraisal Model	Educator Evaluation
IMTAQ Center Dua for both parents	Active and participative		Diary	Educator Creativity Enough
Bass Center Preparing hot tea for mom	Need support in independence		Observation Disry An-ecdocal Notes	Educator Innovation Enough
Role Playing Center Pildacil 1 Muharram	Collaborative		Diary An-ecdocal Notes	Good class management

Evaluation of learning models makes a positive contribution to the management of Islamic culture in the construction of early childhood education curriculum. The principle of management adjusts the stages of child development both through learning activities and learning evaluations. Community culture was adopted into the curriculum, namely the routine grave pilgrimage to the tomb of the elder of the village of Jepat Lor, namely Ms. *Buyut* Kromo Truno and the tomb of the founder of the Ya Fatimah Foundation, namely Habib Ahmad bin Husin Al Hamid Tayu Pati. The educators provide information that children should not forget the history and local cultural traditions that are in accordance with the religious beliefs and religious principles of the Jepat Lor Tayu Pati village community.

This is relevant to the view of Idrus (2007) who emphasized that the Javanese people view religious life as important, so that children in Javanese families are introduced to religious rituals from an early age. Related to religious traditions, Javanese people also introduce their children to routine religious activities. These values are used by children as a guide for interacting with people inside or outside the family environment, and it is even possible that these values will become a guide for an individual for the next life. Thus the curriculum developed

should consider, respond be basedto on cultural developments in a society.

CONCLUSION

Islamic education is implemented through the traditions, values, and Islamic culture from the local community have been integrated into the curriculum and learning practices of Annida. Characteristics of the Annida Ya Fatimah School adhering to a shared commitment and uniformity in Islamic organizations make the distinctive traditions, values, and culture of the Jepat Lor village community where 99% of the citizens are Muslims. Thus the management of Islamic education in the construction of an early childhood education curriculum at Annida Ya Fatimah's school with characterizing activities, namely pildacil and Islamic story methods can be used as formula innovations or curriculum forms that have the novelty of integrating the Islamic religious curriculum with the general curriculum, being free to play through the assimilation of regional-specific Islamic culture. coast of Java Island. This formula is functioned continuously with periodic evaluations of the results obtained and finally the formula is truly a novelty form that should be used as a model for other schools in PAUD and Basic Education levels in instilling a positive attitude based on Islamic culture.

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