The Planning of Islamic Educational Media to Improve Young Children's Understanding of the Concept of Tawheed at Tadika Al-Fikh Orchard

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Abstract: This study aims to explore the planning of Islamic educational media to improve young children's understanding of the concept of *Tawheed* at Tadika Al-Fikh Orchard. Employing a qualitative case study approach, data were collected through interviews, observations, and document analysis. The findings revealed that teachers and curriculum planners adopted a collaborative, thematic, and developmentally appropriate approach to media selection and usage. Media such as nasheeds, illustrated storybooks, and visual aids were intentionally planned to simplify the abstract concept of *Tawheed* for early childhood learners. The study also highlights the role of parental involvement, repetition, and the alignment of content with children's daily experiences. Overall, the research confirms that well-planned Islamic educational media significantly enhance children's comprehension and internalization of core Islamic beliefs, particularly the oneness of Allah (*Tawheed*).

Keywords: Islamic Education, Media Planning, *Tawheed*.

Abstrak: Penelitian ini bertujuan untuk mengkaji perencanaan media edukatif Islami dalam meningkatkan pemahaman konsep *Tauhid* anak usia dini di Tadika Al-Fikh Orchard. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa guru dan perancang kurikulum menerapkan pendekatan kolaboratif, tematik, dan sesuai perkembangan dalam pemilihan serta penggunaan media. Media seperti nasyid, buku cerita bergambar, dan alat bantu visual dirancang secara sengaja untuk menyederhanakan konsep abstrak *Tauhid* bagi anak usia dini. Penelitian ini juga menyoroti peran keterlibatan orang tua, pengulangan materi, dan keterkaitan isi dengan pengalaman sehari-hari anak. Secara keseluruhan, penelitian ini menegaskan bahwa media edukatif Islami yang direncanakan dengan baik dapat secara signifikan meningkatkan pemahaman dan penghayatan anak terhadap ajaran pokok Islam, khususnya keesaan

Allah (*Tauhid*).

Kata Kunci: Pendidikan Islam; Perencanaan Media; *Tauhid*.

A. Introduction

Islamic education serves as a foundational element in shaping a child's spiritual, moral, and intellectual identity. One of the most fundamental concepts in Islamic theology is *Tawheed*, or the oneness of Allah. Teaching this central tenet to young children is a vital objective of early Islamic education, as it influences not only their belief system but also their character and worldview (Al-Attas, 1999). Tadika Al-Fikh Orchard, as an Islamic kindergarten, carries the responsibility of introducing this core concept to children in a manner that is both developmentally appropriate and spiritually meaningful.

Children in early childhood typically operate within the realm of concrete thinking, which makes it difficult for them to comprehend abstract theological ideas such as *Tawheed*. According to Piaget's cognitive development theory, abstract reasoning begins to develop only during later childhood, which necessitates a creative and age-appropriate approach to religious education for younger learners (Piaget, 1952). Therefore, the use of educational media becomes essential in bridging this developmental gap. Islamic educational media, when thoughtfully planned, can transform abstract concepts into visual, auditory, and kinesthetic experiences that make learning both accessible and enjoyable for young children (Arsyad, 2017).

In recent years, many Islamic preschools have begun integrating various forms of media into their religious instruction. These include animated videos, storybooks, songs, and interactive games, all designed to introduce children to the concept of Allah's oneness in engaging and meaningful ways (Yunus & Rahim, 2020). However, the effectiveness of these tools largely depends on the planning process behind their use. Educational media should not merely be entertaining or decorative; it must be carefully selected, theologically accurate, and aligned with children's learning needs and cognitive abilities (Mohamad, 2022).

Planning Islamic educational media involves multiple components: selecting appropriate content, aligning it with learning objectives, sequencing material for gradual conceptual development, and ensuring its relevance to children's daily experiences. This process requires a collaborative effort between curriculum developers, teachers, and even parents. Rusman (2012) emphasizes that instructional planning is the backbone of successful learning outcomes, particularly when dealing with complex content like theology in early childhood settings.

Tadika Al-Fikh Orchard's efforts to improve children's understanding of *Tawheed* through media reflect a growing awareness of the importance of contextual and culturally responsive Islamic education. Children relate better to content that reflects their environment and everyday experiences (Ismail & Abdullah, 2016). For example, illustrations or stories that feature local settings and familiar situations can make religious messages more relatable and easier to internalize. Moreover, when parents reinforce these messages at home, children are more likely to develop a strong, consistent understanding of *Tawheed* (Rahmah, 2021).

From a pedagogical perspective, planning Islamic media must also consider children's diverse learning styles. While some children are visual learners, others may learn better through listening or physical interaction. The use of varied media formats such as songs, storytelling, or puppet shows allows for a more inclusive learning environment that supports all learners (Hapsari & Fauziah, 2019). Teachers, therefore, must be trained not only in religious content but also in media literacy and early childhood development.

The use of media in Islamic education also aligns with established learning theories. Vygotsky's sociocultural theory, for instance, emphasizes the importance of social interaction and scaffolding in a child's cognitive development. Media, when used effectively by a teacher or caregiver, can act as a tool for scaffolding, helping children move from simple to more complex understandings of *Tawheed* (Vygotsky, 1978).

Furthermore, the value of *Tawheed* extends beyond intellectual belief; it shapes moral behavior and daily conduct. Teaching children that Allah is One and ever-present nurtures traits such as honesty, gratitude, and responsibility. Thus, media content should

not only convey theological concepts but also demonstrate how belief in *Tawheed* affects behavior and decision-making (Nasution, 2013).

However, challenges arise when media used in religious education is not carefully evaluated. There is a risk of oversimplifying or even misrepresenting theological ideas. This is why critical media selection is essential. Not all materials marketed as "Islamic" are suitable for young children or accurate in content (Mohamad, 2022). Educators must ensure that any media used aligns with authentic Islamic teachings and is developmentally appropriate.

In the context of Tadika Al-Fikh Orchard, planning for the use of Islamic media in teaching *Tawheed* must be systematic and intentional. Teachers must consider what prior knowledge students bring, what misconceptions may exist, and how media can be used to build understanding progressively. Starting with simple messages like "Allah created everything" and gradually progressing to "Allah sees and hears all things" can scaffold children's comprehension in a logical and age-appropriate way.

The institution's role is also to provide teachers with resources, training, and support in using media effectively. Media should not replace teacher interaction, but rather complement it. The teacher remains central in guiding discussion, answering questions, and modeling religious practice. The use of media should thus be seen as a supportive tool within a broader instructional strategy (Arsyad, 2017).

Moreover, consistency between school and home is vital. If children receive one message at school and another at home, their understanding of *Tawheed* may become confused. Parents must be involved in the planning and reinforcement of these religious messages. Materials such as take-home storybooks, Islamic music, or family-friendly videos can extend the learning experience into the home environment (Rahmah, 2021).

Another key consideration is the sequencing of media use. Children benefit most from repeated exposure to consistent messages. Therefore, planning should include a media schedule that reinforces key concepts over time. Repetition through songs or daily affirmations can solidify theological understanding without overwhelming the child (Asyraf, 2020).

Educational planners must also remain sensitive to children's linguistic development. Some Islamic terms may be unfamiliar or difficult for young learners. Using simple language, clear visuals, and relatable examples helps bridge this gap and ensures that children understand not only the words, but the meanings behind them (Ismail, 2018).

Ultimately, the goal of using Islamic educational media is not merely to entertain, but to cultivate a strong foundation of faith. Effective planning ensures that the media used serves its intended purpose: to deepen children's knowledge, nurture their hearts, and guide their actions in accordance with Islamic values (Al-Attas, 1999).

This study seeks to explore how Tadika Al-Fikh Orchard plans and implements Islamic educational media specifically for teaching *Tawheed* to young learners. It examines the types of media used, the rationale behind their selection, and the observed impact on children's understanding of core religious beliefs.

By focusing on the planning aspect, this research hopes to highlight best practices in Islamic early childhood education and offer insights for other institutions aiming to improve the quality and effectiveness of their *Tawheed*-based instruction.

As Islamic education continues to evolve, especially at the early childhood level, integrating traditional values with modern tools like educational media becomes increasingly necessary. When guided by sound planning, this integration holds the potential to produce spiritually grounded and intellectually prepared Muslim children.

Through this exploration, the research aims to contribute not only to academic discourse, but also to the practical enhancement of curriculum and instruction in Islamic early childhood education—starting with the heart of the faith: *Tawheed*.

B. Research Methodology

This study employed a qualitative research approach with a case study design, focusing on the planning practices of Islamic educational media at Tadika Al-Fikh Orchard. The qualitative approach was chosen to gain an in-depth understanding of how teachers and administrators plan and utilize media to teach the concept of *Tawheed* to

early childhood learners. A case study design was appropriate because it allowed the researcher to investigate a specific educational setting in its natural context.

The research setting was Tadika Al-Fikh Orchard, an Islamic preschool located in Bandar Parklands, known for its emphasis on faith-based education and early childhood development. The subjects of this study included curriculum planners, teachers of Islamic Education, and administrators involved in instructional planning. Participants were selected through purposive sampling, targeting individuals who directly contributed to media planning and classroom implementation of *Tawheed*-related content.

Data collection was carried out using three primary methods: interviews, observations, and document analysis. Semi-structured interviews were conducted with four teachers and one curriculum coordinator to understand their planning strategies, media selection process, and challenges faced. Classroom observations were carried out during Islamic studies sessions to see how the media were applied and how students interacted with the content. Additionally, planning documents, media usage schedules, and instructional materials were reviewed to triangulate the data.

To ensure credibility and trustworthiness, the researcher applied triangulation of data sources and methods. Member checking was also used by sharing interview transcripts with participants to confirm the accuracy of their statements. Field notes, audio recordings, and observation checklists were carefully maintained to support a systematic analysis process.

The data were analyzed using Miles and Huberman's interactive model, which includes three steps: data reduction, data display, and conclusion drawing/verification. Codes and themes were generated from interview transcripts and observation notes, focusing on elements such as planning strategies, pedagogical considerations, types of media used, and their alignment with children's developmental stages and religious goals.

This methodological framework enabled the researcher to explore not only the procedures of media planning but also the underlying educational philosophies and contextual factors that shaped those practices. By focusing on a single institution, the

study offers rich, detailed insights that may serve as a model for other Islamic early childhood education centers seeking to enhance their teaching of *Tawheed* through effective and meaningful media planning.

C.   Results and Discussion

The research findings revealed that the planning of Islamic educational media at TADIKA Al-Fikh Orchard is conducted with a strong emphasis on aligning religious values with the developmental needs of young children. The teachers and curriculum coordinators demonstrated a thoughtful and structured approach to introducing the concept of *Tawheed* through media that is interactive, visual, and age-appropriate.

One of the main findings is that the school employs a collaborative planning process, involving teachers, curriculum developers, and administrators. Weekly meetings are held to discuss the learning objectives, select suitable media resources, and ensure that the concept of *Tawheed* is consistently integrated across multiple learning activities.

The school uses various types of Islamic educational media, including animated videos, illustrated storybooks, Islamic nasheeds (songs), and flashcards. These media are selected based on their content accuracy, language simplicity, and visual appeal. The teachers noted that visual aids help young children associate abstract concepts like the oneness of Allah with tangible images and experiences.

Observation data revealed that children responded positively to the use of songs and videos in learning about *Tawheed*. During class, students were observed repeating the lyrics of nasheeds that contained phrases such as "Allah is One" and "Only Allah created the world," which reinforced their understanding in a fun and memorable way.

Storytelling with the aid of illustrated books was another strategy commonly used in the classroom. Teachers often narrated short Islamic stories where characters demonstrated faith in Allah alone. After each story session, teachers engaged students in reflective discussions by asking questions such as, "Who helped the boy in the story?" to which children responded, "Allah."

The planning documents reviewed showed that lessons on *Tawheed* are broken down into weekly themes, such as "Allah is the Creator," "Allah Sees and Hears Everything," and "We Worship Only Allah." Each theme is supported by specific media tools, learning objectives, and assessment methods. This thematic structure ensures continuity and gradual understanding.

Teachers also reported that planning is guided by child development principles, where abstract terms are introduced through familiar contexts. For instance, teachers would show pictures of nature, animals, and the sky while explaining that "all of these are made by Allah." This strategy helped children grasp the idea of Allah's power through observation of their environment.

Interview data revealed that teachers are careful in selecting media to ensure theological accuracy. They avoid using images that may misrepresent Islamic beliefs and are cautious not to personify Allah in any way. One teacher stated, "We choose materials that reflect *Tawheed* clearly without confusing or misleading the children."

Moreover, the planning process includes consideration for parental involvement. Teachers often share the weekly learning themes and suggested media (such as links to nasheed videos) with parents via WhatsApp groups. This practice allows parents to reinforce the concept of *Tawheed* at home using the same tools and language used at school.

During classroom observations, it was evident that students not only memorized the phrases and songs about *Tawheed*, but also demonstrated understanding through their actions. For example, when asked who created the sun, many children confidently replied "Allah," showing that media-supported learning helped internalize the concept.

The school also conducts informal assessments to evaluate students' understanding. These include oral questioning, drawings, and retelling stories in their own words. Teachers use these assessments to determine whether the media used effectively supports the intended learning outcomes on *Tawheed*.

Teachers acknowledged some challenges in the planning and implementation of media, such as limited access to high-quality Islamic digital resources tailored for preschoolers. In response, some educators created their own media, including hand-

drawn posters and teacher-recorded nasheed audios, to fit the specific needs of their classroom.

Another finding is that consistency in media use was crucial for reinforcing messages. Repetition of the same nasheed or story throughout the week enabled children to develop familiarity and retention. Teachers emphasized the importance of reusing content rather than changing media too frequently.

The research also found that students with limited religious exposure at home particularly benefited from the planned media-based instruction. These children showed significant progress in their understanding of *Tawheed* after being engaged with the materials in a structured and repetitive manner over time.

Overall, the findings highlight that effective planning of Islamic educational media at Tadika Al-Fikh Orchard has a positive impact on improving children's conceptual understanding of *Tawheed*. The process is intentional, collaborative, child-centered, and rooted in Islamic values—ensuring that religious learning is not only delivered but meaningfully absorbed by young learners.

Discussion

The findings of this study demonstrate that the careful planning of Islamic educational media significantly enhances young children's understanding of *Tawheed*. At Tadika Al-Fikh Orchard, media is not merely used as a supporting tool, but as an essential component of the instructional strategy. This aligns with the view that early childhood education must be intentional, developmentally appropriate, and spiritually meaningful (Al-Attas, 1999).

The collaborative approach to planning found in this study emphasizes the importance of teamwork in educational settings. Teachers, curriculum coordinators, and school leaders work together to ensure the accuracy of Islamic content and the suitability of media for children's age levels. This is consistent with Rusman's (2012) assertion that instructional planning should involve multiple stakeholders to ensure relevance and effectiveness.

One of the most important aspects highlighted is the alignment of the planned media with the children's developmental stages. Media that incorporate simple language, repetition, and strong visuals were more effective in helping children grasp the concept of *Tawheed*. According to Piaget (1952), children in early childhood think concretely, and thus require visual and experiential learning to understand abstract ideas.

The integration of animated videos and Islamic nasheeds was particularly impactful. These forms of media supported auditory and visual learning simultaneously and promoted memorization and understanding. This aligns with the findings of Hapsari and Fauziah (2019), who argue that nasheeds help instill Islamic values through repeated exposure to meaningful lyrics.

The use of storytelling with illustrated books also proved to be effective. Stories enabled children to emotionally connect with the characters while reinforcing the message that Allah is the only helper, creator, and sustainer. This reflects Vygotsky's (1978) theory, which emphasizes the role of storytelling and guided interaction in children's learning.

Teachers at Tadika Al-Fikh Orchard demonstrated a strong awareness of the potential risks associated with media use. They were cautious in avoiding any content that may conflict with Islamic theology or confuse children. This supports the idea presented by Mohamad (2022) that Islamic educators must be media-literate and theologically informed.

The use of weekly themes in media planning helped ensure gradual and cumulative learning. Each week focused on a particular aspect of *Tawheed*, allowing students to build their understanding over time. This thematic approach is pedagogically sound and supports deeper internalization of religious concepts (Arsyad, 2017).

Parental involvement emerged as a crucial component of the planning process. Sharing media materials with parents helped create consistency between the school and home environments. This supports Rahmah's (2021) assertion that religious education is most effective when reinforced in both settings.

Media planning was not limited to content selection; it also included scheduling, sequencing, and assessment. Teachers made intentional choices about when and how often a media item should be used. Repetition over a week was found to increase retention and comfort with religious language, which is vital for concept mastery.

The success of media use was also evident in children's verbal and non-verbal responses. Students were able to express their understanding of *Tawheed* through speech, drawings, and actions. This demonstrates that planned media use led not only to knowledge acquisition but also to emotional and behavioral internalization.

In terms of pedagogy, the planning demonstrated responsiveness to various learning styles. Visual learners benefited from flashcards and images, while auditory learners engaged more deeply with nasheeds. Kinesthetic activities, such as hand movements during songs, further supported comprehension. This confirms the necessity of multimodal instruction in early childhood education.

While the school had access to some Islamic media, teachers also created their own materials. This finding reflects the proactive attitude of educators who adapt to limitations in existing resources. It also highlights the need for more professionally developed Islamic media tailored to young children's learning needs.

The creation of teacher-made media points to the significance of teacher creativity and innovation in Islamic education. Teachers were not passive users of content but active developers. This initiative ensures that the media used aligns perfectly with their students' needs and the school's religious philosophy.

A challenge noted by some teachers was the difficulty in finding high-quality Islamic educational media that are theologically sound and developmentally appropriate. This suggests a gap in the current market and calls for greater investment in Islamic early childhood education resources.

Despite these challenges, the findings indicate that a well-planned media strategy can significantly improve children's understanding of *Tawheed*. The planning process at Tadika Al-Fikh Orchard serves as a model of how Islamic institutions can integrate modern pedagogy with traditional religious instruction.

Moreover, the study emphasizes the importance of context in media planning. Content must reflect the children's language, culture, and everyday environment. When students see familiar images and hear familiar terms, their engagement and comprehension increase (Ismail & Abdullah, 2016).

The planning practices also reflected a strong sense of purpose. The teachers were not using media for entertainment but for faith formation. Each piece of media served a clear religious and educational function, helping to instill love for Allah and awareness of His attributes.

This study also demonstrates that planning does not end with media selection—it extends to how learning is assessed. The informal assessments used, such as student responses and retelling, allowed teachers to evaluate whether students truly understood the concept of *Tawheed*.

In sum, the findings confirm that Islamic educational media, when carefully and thoughtfully planned, can play a transformative role in early childhood Islamic education. It helps bridge the gap between abstract theology and a child's concrete world, making faith both understandable and relevant.

Finally, this study affirms that planning is not a static act but a dynamic process requiring reflection, adjustment, and collaboration. As Islamic early childhood education continues to grow, research like this can provide valuable insights for improving curriculum, teacher training, and resource development.

D.   Conclusion

This study concludes that the planning of Islamic educational media at Tadika Al-Fikh Orchard plays a vital role in enhancing young children's understanding of *Tawheed*. Through a collaborative and intentional approach, teachers and curriculum coordinators successfully design instructional experiences that are aligned with both Islamic values and early childhood learning principles. The use of age-appropriate, engaging, and theologically sound media—such as nasheeds, illustrated storybooks, and visual aids—makes abstract concepts like *Tawheed* more accessible and meaningful for preschool learners.

The findings also highlight the importance of integrating multiple learning styles and ensuring consistency between school and home environments. Parental involvement, thematic lesson planning, and the creative use of available resources further strengthened the impact of media on students' comprehension. Teachers demonstrated a deep awareness of both pedagogical and theological concerns, showing that effective media planning requires more than content selection—it demands educational vision and spiritual responsibility.

In essence, the study affirms that when Islamic media is carefully planned and implemented, it can significantly contribute to the spiritual formation and religious literacy of young children. Tadika Al-Fikh Orchard serves as a valuable example of how Islamic early childhood education can embrace innovation while remaining faithful to its religious mission. Future efforts should focus on developing high-quality Islamic media content and providing teacher training to support similar initiatives in other institutions.

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